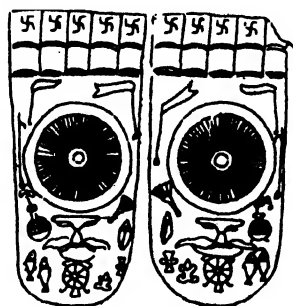


The Dīpavamsa

The Dīpavamsa



An Ancient Buddhist Historical Record

HERMANN OLDENBERG



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INTRODUCTION.

The DĪPAVAMSA, an edition of which I here lay before the public, is a historical work composed in Ceylon by an unknown author. George Turnour, who first drew the attention of European scholars to the Dīpavamsa¹⁾, declared it to be identical with a version of the Mahāvamsa to which the Mahāvamsa Tīkā occasionally alludes, the version preserved in the Uttaravihāra monastery. This is certainly wrong²⁾. We must undertake, therefore, a research of our own as to the origin of the Dīpavamsa and its position in the ancient literature of the Ceylonese.

The Mahāvamsa Tīkā, when commenting on the title

1) See the Journal As. Soc. Bengal, vol. VI, p. 790, 1054; VII, p. 919 et seq.

2) The arguments by which Turnour supports his theory are entirely founded on errors and inaccuracies. Turnour says, for instance, that the opening lines of the Dīpavamsa are quoted in that Tīkā as contained in the Uttaravihāra-Mahāvamsa. The Tīkā quotes those lines indeed (India Office MS. of the Mahāv. Tīkā fol. ko'), but without the slightest reference to the Utt.-Mahāvamsa. The only passage referring to the Mahāvamsa of the Uttaravihāra which I know, is quite sufficient to show that this work was different from the Dīpavamsa. In the Mahāvamsa Tīkā (India Off. MS. fol. gha') we are told, that the Uttaravihāra-Mahāvamsa contained a statement somewhat different from the usual one, with regard to the descendants of king Sihassara: „Uttaravihāravāsinam pana Mahāvamsa Sihassarasā rañño puttapaputtaka caturāsītisahasāni rājāno ahesum, tesam kaniṭṭhako Bhaggasakko (corrected to Bhagusakko) nāma rājā. tassa puttapaputtakā dvāśatisahasāni rājāno ahesum, tesam kaniṭṭhako Jayaseno 'ti vuttam.“ The Dīpavamsa (3, 43. 44) in the contrary agrees with the statements of our Mahāvamsa (p. 9) which are in contradiction to the Mahāvamsa of the Uttaravihāra.

of the Mahāvamsa, contains the following important remarks ¹⁾:

„Mahāvamsaṃ pavakkhāmīti mahantānaṃ vamsa tanti-paveniparamparā 'ti pi sayam eva vā mahantattā ubhayattha paridīpitattā va Mahāvamsa, taṃ Mahāvamsaṃ. tesam pi buddhabuddhasāvakādinam pi guṇamahantānaṃ Mahāsammattādinam pi vā rājamahāmattanam (rājamahantānaṃ?) pavenidīpitattā ca buddhāgamanādīpakārehi mahādīkārattā sayam eva mahantattam veditabbaṃ.

anupamavaṇisaanuggahādinam (°dīnam Paris MS.)

sabbam aññatam (aññātam Par. MS.) kataṃ suppakāsitam

apariyāgataṃ (ariyābhataṃ Par. MS.) uttamasabbhi vanṇitam

suṇantu dīpatthutiya sādhusakkatan ti (comp. Dīpav. 1, 5) iminā Atthakathānayan' ev' assa mahantattam paridīpitam (paridīpitattam?) ca veditabbaṃ. — tenāhu porāṇā:

dīpāgamaṃ buddhassa dhātun ca bodhīgamaṃ (bodhi-yāgamaṃ Par. MS.)

saṃgahattheravādaṇ ca dīpamhi sūsanāgamaṃ

narindāgamaṃ vamsaṃ kittayissaṇi suṇātha me 'ti

(comp. Dīpav. 1, 1). imāya pana gāthāya nayena (gāthānayaṇa Par. MS.) pi assa sakhyā (saṅkhyā Par. MS.) mahantattaparidīpitattam ñeyyaṃ. evaṃ Mahāvamsaṃ ti lad-dhanāmaṃ Mahāvihāravāsīnaṃ vācanamaggaṃ porāṇa-tthakatham ettha Sihalabhasaṃ hitvā Māgadhikabhāsāya pavakkhāmīti adhippāyo.“

As two stanzas are quoted here, the first of which is said to be taken from an Atthakathā, the second from a work of the „Porāṇā“, and as immediately afterwards mention is made of the Sinhalese „Porāṇatthakathā“, the contents of which are expressed in the Mahāvamsa in Pāli, there can be very little doubt that this Atthakathā and

1) I give this passage according to the India Office MS. (fol. ko'), together with the various readings of the Paris MS. (fol. ko') which M. Feer has kindly communicated to me. — Comp. Turnour's *Introd. to the Mahāvamsa*, p. XXXI.

that work of the Porāṇā are identical with each other and with the Porāṇaṭṭhakathā mentioned afterwards. If I am right in asserting the identity of the works alluded to under these various expressions, we learn from this passage the following important fact, viz.: there was an Aṭṭhakathā handed down and probably also composed in the Mahāvihāra, written in Sinhalese, the introductory stanzas of which allude to a historical account of Buddha's visits to Ceylon, of the Councils, of Mahinda etc., intended to be given in that very Aṭṭhakathā, and these stanzas are almost identical with the opening lines of the Dīpavaṃsa. There must, therefore, most probably be some relation between this Aṭṭhakathā and the Dīpavaṃsa which will be of a sufficient interest to justify a further inquiry.

Let us see what results we may obtain as to the contents of this Aṭṭhakathā and as to its literary form? Let us ask particularly in what way the Pāli stanzas quoted from this Aṭṭhakathā were connected with its main substance which was composed in Sinhalese?

The Mahāvamsa Tīkā, after the passage quoted above, goes on to give some details about the way in which the author of the Mahāvamsa made use of this Sinhalese Aṭṭhakathā on which his own work is based. It is said in the Tīkā: „ayaṃ hi ucariyo porāṇamhi Sīhala[ṭṭha]-kathā - Mahāvamsa eva ativittārapunaruttidosabhāvaṃ pa-hāya taṃ sukhaggahāṇādippayojanasahitam katvā 'va ka-theṣi“. The work in question is called here, as repeatedly afterwards, Sīhalaṭṭhakathā - Mahāvamsa. It is not difficult to account for this expression where the two at first sight contradictory elements of a (theological) commentary (Aṭṭhakathā) and of an extensive historical narrative (Mahāvamsa) are combined together. If we look at Buddhaghosa's Aṭṭhakathā on the Vinaya, we find that the author has there prefixed to his explanation of the sacred texts a detailed historical account of the origin of the Tipiṭaka, its redaction in the three Councils, and its propagation to Ceylon by Mahinda and his companions. Buddhaghosa's commentary is based, as is wel-

known, on that very Sinhalese Atthakathâ of the Mahāvihāra, which we are now discussing, and we may assume almost with certainty, that to this Atthakathâ a similar historical introduction was prefixed which may have been even of a greater extent than that of Buddhaghosa. If our inference is correct, we have found in what way the title „Sihalaṭṭhakathâ-Mahāvamsa“ could apply most properly to this work: it is a historical account (Mahāvamsa) which forms a constituent part of a theological commentary (Atthakathâ), and which is composed in order to give to the dogmatical contents of the latter the indispensable historical foundation¹⁾.

We are not very likely to go too far astray, if we try to form an idea of the style of composition of this Sinhalese Atthakathâ-Mahāvamsa according to the analogy of what we have before us in Buddhaghosa's comment. According to this, the Atthakathâ-Mahāvamsa appears to have been written, in the main, in prose; it was intermixed, however, with a considerable number of stanzas in order to emphasize the more important points of the narration and to raise them above the level of the rest. The Pāli verses quoted above, which are taken apparently from the introduction to the whole work, render it highly probable that all these stanzas were composed in Pāli. It was necessary, of course, to convey to the Sinhalese clergy of that time the understanding of the sacred Pāli texts by a commentary written in Sinhalese; if, however, in the course of such a commentary the most important and remarkable points were to be expressed in a metrical form, we may easily understand, that for such a pur-

1) In order to show how an Atthakathâ could contain extensive and detailed historical statements, we may refer also to the quotations which the Mahāvamsa Ṭīkā gives from the Atthakathâ of the Uttaravihāra, concerning the history of Susunāga (Turnour's Introduction, p. XXXVII), of the nine Nanda kings (l. l. p. XXXVIII), of Candagutta (l. l. p. XLII), of the descendants of Mahāsammata (l. l. p. XXXV). If we compare the last passage with the statements about the same subject given above (p. 1, n. 2) from the Mahāvamsa of the Uttaravihāra, we are led to believe, that the Mahāvamsa also of the Uttaravihāra formed a part of the Atthakathâ of that monastery in the same way as was the case in the Mahāvihāra.

pose the language of the sacred texts which contained so abundant a stock of models for metrical composition, appeared much more appropriate than the popular dialect of the Sinhalese.

A considerable number of verses ascribed to the „Porâṇâ“, i. e. taken from the ancient Sinhalese Aṭṭha-kathâ, and quoted by Buddhaghosa or in the Mahāvamsa Tīkā, present the same close resemblance and almost identity with passages of the Dīpavamsa, which we have observed in the two verses given above. In proof of this I give the following examples:

Samanta-Pasadika (MS. Orient. 1027 of the Brit. Museum) fol. ga': tenahu porâṇâ:

Vedisagirimbi Rājagahe vasitvā tiṃsa rattīyo
kâlo 'va gamanassâ 'ti gacchama dīpam uttamaṃ. |
paḷina Jambudīpāto hamsarājā va ambare
evam uppaṭita therā nipatimsu naguttame. |
purato purasetṭhassa pabbate meghasannibhe
patiṭṭhaḥimsu kūtāṃhi haṃsā va nagamuddhanīti.

Comp. Dīpav. 12, 35—37.

Samanta-Pās. fol. kâh' — kha: sa panāyaṃ (i. e. the second Council)

yehi therehi saṃgītā saṃgītesu ca vissuta
Sabbakāmi ca Sāḷho ca Revato Khuddhasobhito |
Yaso ca Sāṇasambhūto, ete saddhivihārikā
therā Ānandatherassa dīṭṭhapubbā tathāgataṃ, |
Sumanō Vāsabhaḡāmi ca neyyā saddhiviharika
dve ime Anuruddhassa dīṭṭhapubbā tathāgataṃ. |
dutiyo pana saṃgīto yehi therehi saṃgaho
sabbe pi pannaḡhārā te katakiccā anasava 'ti.

Comp. Dīpav. 4, 50—54.

Mahāv. Tīkā fol. khau: tenāhu porana:
yakkhānaṃ buddho bhayajananam akasi,
te tājjitā taṃ saraṇaṃ akāṃsu buddham,
lokānukampo lokābite sadā rato
so cintayī attasukhaṃ acintamaṃsa. |
imaṇ ca Laṅkāthala manusanaṃ

porāṇakappaṭṭhitam vutt[h]avāsaṃ
vaśanti Laṅkāthala manusa bahu
pubbe va Ojamaṇḍavaradīpe 'ti.

Comp. Dīpav. 1, 66. 73.

Mahāv. Tikā fol. tām: tenahu poranā:
Suppatiṭṭhitabrahmā ca Nandiseno Sumanadeviyā
putto mata pita c' eva gihibhūtā tayo janā 'ti.

Comp. Dīpav. 19, 9.

Mahāv. Tikā fol. dhri': tenāhu porāṇā:
Anulā nāma yā itthi sā hantvāna naruttame
catumāsaṃ Tambapaṇṇimhi Issariyaṃ anusāsita 'ti.

Comp. Dīpav. 20, 30.

These passages which we may almost with certainty pronounce to belong to the ancient Aṭṭhakathā-Mahāvamsa of the Mahāvihāra, will suffice to show, to what extent the author of the Dīpavamsa borrowed not only the materials of his own work, but also the mode of expression and even whole lines, word for word, from that Aṭṭhakathā. In fact, a great part of the Dīpavamsa has the appearance not of an independent, continual work, but of a composition of such single stanzas extracted from a work or works like that Aṭṭhakathā; many of the repetitions and omissions¹⁾ which render some chapters of the

1) The most striking example of such repetitions is the account of the three Councils, each of which is described twice,* the author, no doubt, having had before him two different authorities. The case is similar in the following passages:

(12, 51—53:)

samaṇo 'ti maṃ manussalokeyaṃ khattiya pucchasi bhūmipāla,
samaṇa mayā mahārāja dhammarājassa sāvaka
tam eva anukampāya Jambudīpā idhagatā. |
āvudham nikkhipitvāna ekamantaṃ upāvisi,
nisajja rājā sammodi bahum atthūpasamphitaṃ. |
sutvā therassa vacanaṃ nikkhipitvāna āvudham
tato theram upagantvā sammoditvā c' upāvisi.

(17, 27:)

puṇṇakanarako nāma ahū pajjarako tadā
tasmiṃ samaye manussānam rogo pajjarako ahū.

An instructive example of the abrupt and fragmentary character of some parts of the Dīpavamsa is contained in the account of the conversion of young Moggallāna (5, 55—63), which would be almost unintelligible if we did not possess the same narrative in the Mahāvamsa (pp. 28—33).

Dīpavaṃsa almost illegible, we may account for not by the inadvertence of copyists, but by this peculiar method of compilation.

The results we have obtained regarding the connexion between the Dīpavaṃsa and the ancient Aṭṭhakathā of the Mahavihāra, furnish us with a clue for gaining an insight into the relative position of the Dīpavaṃsa and the second important historical text of the Pāli literature, the Mahāvamsa. The two works are, indeed, in the main nothing but two versions of the same substance, both being based on the historical Introduction to the great Commentary of the Mahavihara. Each work represented, of course, their common subject in its own way, the Dīpavaṃsa following step by step and almost word for word the traces of the original, the Mahāvamsa proceeding with much greater independence and perfect literary mastership. The Dīpavaṃsa, as regards its style and its grammatical peculiarities, betrays the characteristics of an age in which the Sinhalese first tried to write in the dialect of the sacred texts brought over from India; there are passages in the Dīpavaṃsa which remind us of the first clumsy attempts of the ancient German tribes, to write Latin. The Mahāvamsa is composed very differently; its author masters the Pāli grammar and style with a perfect ease which cannot have been acquired but after many fruitless attempts, and which may be compared with the elegant mastership of Latin composition by which the Italian poets and scholars of the *renaissance* excelled. The turning-

A careful consideration, however, of this passage shows that the boundary-line between what is said and what is omitted does not present those signs of capricious irregularity which inevitably characterize gaps caused by a copyist's carelessness. The omissions are governed by a certain principle. The important and interesting parts of the story are fully told; the less prominent events which form only the connecting links between the chief points of the narrative, are altogether omitted. I think that both these omissions and those repetitions are to be accounted for, in the main, by the extremely awkward method in which the author compiled his work, though I do not deny, of course, that many of the gaps which are found throughout the whole work, are to be referred to a different origin, viz. to the misfortunes to which the tradition of the Dīpavaṃsa has, from then till now, been exposed.

point between the ancient and the modern epoch of Pāli literature in Ceylon, is marked, no doubt, by the great works of Buddhaghosa, which were not less important from a literary than from a theological point of view.

Both Mahāvamsa and Dipavamsa finish their records at the same point, viz. with the death of king Mahāsena. This coincidence is, of course, nothing but a consequence of the two works' being derived from the same source. We may find in this a new confirmation of our opinion that this source is the Atthakathā-Mahāvamsa of the Mahāvihāra Monastery. The reign of that very king Mahāsena was a fatal time to this monastery. A hostile party succeeded in obtaining king Mahāsena's sanction for destroying the Mahāvihāra; during a period of nine years the monastery remained deserted by its former inhabitants; afterwards, after long and violent ecclesiastical struggles, it was reconstructed. We may easily understand, therefore, why historical writers belonging to the Mahāvihāra fraternity should stop just at the epoch of Mahāsena's reign, where the past destinies of their spiritual abode were divided from the present.

After these remarks about the relation of the Dipavamsa to the ancient theological commentaries and to the Mahāvamsa, we now proceed to collect the data which throw a light on the question, at what time the Dipavamsa was composed. Turnour infers its anterior origin, compared with the Mahāvamsa, from the fact of the first line's, as he says, of the Dipavamsa being quoted in the Mahāvamsa Tīkā, the authorship of which he ascribes to Mahānāma, the author of the Mahāvamsa itself. But apart from Turnour's opinion on the age of the Mahāvamsa Tīkā being totally wrong, we have seen, that those lines are quoted in the Mahāvamsa Tīkā not from the Dipavamsa itself, but from the Atthakathā on which the Dipavamsa is founded. So we lose the date on which Turnour's opinion is based. What remains, are the following data:

1) The Dipavamsa cannot have been written before A. D. 302, because its narrative extends till that year.

2) Buddhaghosa was acquainted with a version of the *Dīpavaṃsa* which, however, differed in some details from that which we possess¹⁾.

3) The continuator of the *Mahāvamsa* (p. 257, ed. Turnour) tells us, that king Dhātusēna (A. D. 459—477) ordered the *Dīpavaṃsa* to be recited in public at an annual festival held in honour of an image of Mahinda.

4) These data being given, it is only of a secondary importance, that the *Mahāvamsa Tīka*, which was composed in much later times, mentions an *Aṭṭhakathā* on the *Dīpavaṃsa*²⁾.

The result is, that the *Dīpavaṃsa* — be it in that very version which we possess or in a similar one — was written between the beginning of the fourth and the first third of the fifth century. We do not know as yet the exact date of the composition of the *Mahāvamsa*³⁾, but if we compare the language and the style in which the two works are written, there will scarcely be any doubt as to the priority of the *Dīpavaṃsa*. The words, besides, by which *Māhanāma* characterizes the works of his predecessors:

porāṇehi kato p' eso ativitthārito kvaci
atīva kvaci saṃkhitto anekapunnaruttako,

apply so extremely well to those peculiarities of the *Dīpavaṃsa* of which we have spoken above, that they appear to have been written most probably with reference to this very work.

1) Some lines from that version of the *Dipav.* are quoted in the *Samantapāsādikā*. They partly agree with our text; partly they differ in such a way that they cannot be reconciled with it. See my notes on *Dip.* 11, 17; 12, 1. — The *Dipav.* is also quoted in the *Aṭṭhakathā* on the *Kathāvatthu*; see the note on 5, 30.

2) fol. 7e (with reference to the ecclesiastical quarrels in Mahāsena's reign): ye keci bhikkhū vā ussāpitanikāyantaraladdhikā vā tath' eva amhākaṃ ācariyā akamsū 'ti vadēyyuṃ, tesāṃ pi taṃ parikappitavipphanditam eva, tesāṃ abhīlāpamattaṃ vā 'ti *Dīpavaṃsaṭṭhakathāyaṃ vuttam*.

3) The arguments of Turnour who brings it under the reign of Dhātusēna (Introd. p. LIV), are extremely weak.

I have made use in editing the text of the Dīpavamsa, of the following MSS.:

I. MSS. written in Burmese characters.

- 1) *F*: MS. belonging to Major Fryer who brought it to England from British Burmah. About the third part of the Dīpavamsa (6, 87 — 15, 91) is wanting; instead of this the MS. contains a fragment of the Thūpavamsa. The MS. has been written Sakkarāj 1190 = A. D. 1828.
- 2) *N*: A Collation of the MS. presented by the late king of Burmah to the Colonial Library in Colombo. This MS. was collated by GombadJe Watte Dewa Aranōlis with the MS. *M* (see below), for the use of Mr. Rhys Davids; its readings are indicated, for the most part in English characters, sometimes in Sinhalese writing, at the margin of *M*. If the reading of *N* is not expressly indicated by Dewa Aranōlis, but if we are, from the silence of the collation, to draw the conclusion, that *N* agrees with *M* — a conclusion which is, of course, by no means always a safe one —, I designate such readings by *n*. If only a part of the single words is indicated, I include in brackets those parts which we are to supply from *M*.

II. MSS. written in Sinhalese characters.

- 3) *G*: MS. of the Paris National Library (collection Grimblot; fonds Pāli 365). Although this MS. is written in Sinhalese characters, its readings agree at a good many passages with the Burmese MSS. The text of *G* has been corrected from a MS. very similar to *B*.
- 4) *A*: MS. of the India Office (Pāli Collection no. 95)
5. 6) *B. C*: Copies of two MSS. of the Dadalle Wihāre, made for Mr. Rhys Davids, now in the Cambridge University Library (Add. 945. 946). In the five first Bhānavāras there are frequent corrections in *C* made from another MS. than that from which *C* has been copied. I designate these corrections by *c*.

- 7) *M*: Copy made by Gombadde Watte Dewa Aranolis for Mr. Rhys Davids from a MS. of the Busse Wihare. Written on paper. Now in the Cambridge University Library (Add. 944).
- 8) *R*: MS. of the Cambridge University Library (Add. 1255). This is a copy of a MS. belonging to Mr. James d'Alwis.
- 9) *D*: MS. in the possession of Mrs. Childers, London; it is a copy made for the late R. C. Childers.
- 10) *E*: MS. of the Paris National Library (Coll. Grimblot, fonds Pâli 366).
- 11) *S*: A copy written on paper, which the priest Subhûti of Vaskaḍuve was kind enough to send me. There are some good corrections, written with pencil, on the first leaves, which I designate by *s*.

I have used, besides, the following abbreviations:

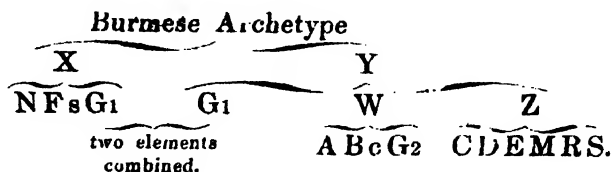
X = all Burmese MSS.

Y = all Sinhalese MSS.

Z = the class of MSS. represented by CDEMRS.

All our MSS. are derived from the same original source which was very incorrectly written in Burmese characters, as we may infer from some of the blunders common to all of our MSS.¹⁾ Perhaps this was the MS. brought in 1812 from Siam to Ceylon by the Modliar George Nadoris²⁾.

The way in which the single MSS. are derived from their common source, will be shown by the following table:



As to their critical value, the Burmese MSS. (*X*) deserve to be classed first: least is the value of *Z*, the

1) See, for instance, 1, 6. 55; 4, 45; 11, 3; 22, 18.

2) See Journ. As. Soc. Bengal VI, p. 790.

apparent correctness of which is owing not to real ancient tradition, but to arbitrary attempts of emendators.

It appeared desirable to print not the text corrected as far as possible, but the text of the *codex archetypus*, and to give in the footnotes my own emendations as well as those tried already in the MSS. In many passages I have refrained from correcting manifest grammatical blunders, errors in numbers of years etc., because I was afraid of correcting not the copyist but the author himself. Many passages also appeared to me too hopelessly corrupt for me to try to correct them. Of the various readings I could give, of course, only a selection, or the work would have increased to its threefold extent.

I cannot finish without having expressed my sincere thanks to the librarians and owners of MSS. who very liberally lent them to me or allowed me to collate them. My special thanks are due also to Dr. R. Rost who aided my undertaking from its beginning to its end with the greatest kindness in many various ways, and to my learned friends Dr. G. Bühler and Mr. Rhys Davids, but for whose kind and indefatigable assistance I should not have been able to add to the Pāli text of the *Dīpa-vamsa* a translation written in the language of a foreign country.

Berlin, September 1879.

The Editor.

Āsabhaṇ ṭhānapallaṅkaṃ acalaṃ daḥham akampitaṃ
caturaṅge paṭiṭṭhāya nisīdi purisuttamo. |

nisajja pallaṅkavare narāsaḥho dumindamūle dipadānam ut-
tamo

na chambhati vitabhayo va kesarī disvāna Māraṃ saha-
senavāhanaṃ. |

Māravādāṃ bbinditvāna vitrāsetvā sasenakaṃ
jāyo attamano dhiro santacitto samāhito |
vipassanākammatṭhānaṃ manusikāraṇ ca yoniso
sammāsi bahuvidhaṃ dhammaṃ anekākāranissitaṃ. |
pubbenivāsaññāṇaṃ ca dibbacakkhuṇ ca cakkhamā

10 sammāsantō mahāñāṇī yāme tayo atikkami. |
tataḥ pacchimayāmaṃhi paccayākāraṃ vivatṭayi
anulomaṃ paṭilomaṇ ca manas' ākā sirīghaṇo. |
ñatvā dhammaṃ parinñāya pahānaṃ maggabhāvanāṃ
anusāsi mahāñāṇī vimutto upadhisamkhaye. |
sabbāññutaññānavaraṃ abhisambuddho mahāmuni
buddho buddho 'ti taṃ nāmaṃ samaññā paṭhamāṃ ahū. |
bujjhitva sabbadhammānaṃ udānaṃ katvā pabhaṃkaro
tad' eva pallaṅkavare sattāhaṃ vītināmayi. |
samītasabbasantāso katakicco anāsavo

11 udaggo sumano haṭṭho vicintesi bahūṃ hitaṇ. |
khaṇe khaṇe laye buddho sabbalokaṃ avekkhati,
pañcacakkhu vivaritvā olokesi bahū jane. |
anāvapaṇāṇānaṃ taṃ pesesi dipadutīamo,
addasa virajo satthā Laṅkādīpaṃ varuttamaṃ |
sudeśaṃ utusampannaṃ subhikkhaṃ ratanākaraṃ
pubbabuddhamanuciṇṇaṃ ariyagaṇasevitaṃ. |
Laṅkādīpavaraṃ disvā sukhettaṃ ariyālayaṃ
ñatvā kālaṃ akālaṇ ca vicintesi anuggaho: |
Laṅkādiṇe imaṃ kālaṃ yakkhabhūtā ca rakkhasā
12 sabbe buddhapatikutṭhā, sakka uddharitum balāṇ. |

6. āsabhaṇ ṭhānaṃ pallaṅkaṃ? Dasabalasutta: dasabalasam-
annāgato bhikkhave tathāgato catūhi vesārajjeḥi samannāgato āsabhaṇ
ṭhānaṃ paṭijñāti parisāsu sīhanādaṃ nadati. — daḥham X, duṭṭham Y. —
caturō aūge X. Compare Abhidhānapp. 157. — 7. sahasenaṃ āgataṃ Z,
[sahasena]vā[gaṭaṃ] N, sahasenavāhanaṃ ABFG. The reading of Z may be
correct. — 12. anusāsi Na, anuññāsi F, anussābhi (corrected into anussāsi)
13, anussāhi ABG2, anussari Z. — 16. pañca cakkhup s.

nīharitvā yakkhagane piśāce avaruddhake
 khemaṃ katvāna taṃ dīpaṃ vasāpessāmi mānuse. |
 tiṭṭhantesu ca ime pāpe yāvatāyup asēsatō,
 sāsananāraṃ bhavissati Laṅkādīpavare taḥim. |
 uddharitvān' ahaṃ satte pasādetvā bahū jane
 ācikkhitvāna taṃ maggaṃ añjaṣaṃ ariyāpathaṃ |
 anupādā parinibbāyi suriyo atthaṃgato yathā.
 parinibbute catumāse hessati paṭhamasamgaho, |
 tato 'paraṃ vassasate vassān' atṭhārasāni ca
 tatiyo samgaho hoti pavattatthāya sāsanaṃ. | 25
 imasmiṃ Jambudīpamhi bhavissati mahāpati
 mahāpuñño tejavanto Asokadhammo 'ti vissuto. |
 tassa ranno Asokassa putto hessati paṇḍito
 Mahīdo sutasampanno Laṅkādīpaṃ pasādayaṃ. |
 buddho nātvā imaṃ hetum bahū atthūpasamhitā
 kālākālaṃ imaṃ dīpaṃ ārakkhaṃ sugato kari. |
 pallaṅkaṃ animisaṃ ca caṅkaṃ ratanāgharaṃ
 ajapālanucalindo khīrapālena sattamaṃ. |
 sattaṣaṭṭhakarāṇiyaṃ katvāna vividhaṃ jino
 Bārāṇasīṃ gato vīro dhammacakkaṃ pavattitum. | 30
 dhammacakkaṃ pavattento pakāsento dhammaṃ uttamaṃ
 atṭhārasannaṃ koṭīnaṃ dhammābhisamayo ahū. |
 Koṇḍañño Bhaddiyo Vappo Mahānāmo ca Assaji
 ete pañca mahātherā vimuttā anattalakkaṇe. |
 Yasasahāyā cattāri, puna paññāsa dārake
 Bārāṇasī Isipatane vasanto uddharī jino. |

22. tiṭṭhantohaṃ ime pāpe XG1s, tiṭṭhantesucaṃ ime pāpe Z, tiṭṭhantesu ca pāpesu ABG2. I think that at least one line is wanting. We may fill up the gap thus:

„piśāce pavesessāmi Giridīpaṃ manoramaṃ,
 tiṭṭhantu ca ime pāpā yāvatāyup asēsatō.“

24. parinibbāyi G1XZ, parinibbeyaṃ ABG2. parinibbēyyaṃ? —
 25. vassasate vassānatth' XZG1, dve vassasatānatth' A2BG2, vassasatānatth' A1. I think that the reading of XZG1 is correct, and that a *Āloka* which contained a mention of the second Council has been omitted in our MSS. —
 27. pasādāye Y (*yup G1), *yaṃ Xs. — 31. pavattento all the MSS.; pavattente? — pakāsento AB. — 33. Yasasahāyā cattāro? — Bārāṇasī may be a locative; compare the note on dhātu 1, 1, and the expression „jāti vijjante“ in the *Buddhavaṃsa* (Jāt. vol. 1, p. 4). But perhaps we should write Bārāṇasī, comp. v. 34 and the comment on Kaccāyana's Grammar, 2, 18.

Bārāṇasim vasi tvāna vutthavasso tathāgato
 Kappāsike vanasaṇḍe uddhari Bhaddavaggiye. |
 anupubbañ caramāno Uruvelam avasari,
 35 addasa virajo satthā Uruvelakassapañ jaṭim. |
 agyāgāre ahināgaṃ dasesi purisuttamo.
 disvā acchariyaṃ sabbe nimantimsu tathāgataṃ: |
 hemantañ cātumāsambhi idha vihara Gotama,
 mayaṃ taṃ niccabhattenā sadā upatṭhahāmasa. |
 Uruvelāyaṃ hemante vasamāno tathāgato
 jaṭile sapārisajje vinesi purisāsabho. |
 mahāyaññaṃ pakappimsu Aṅgā ca Magadhā ubho,
 disvā yaññe mahālābhaṃ vicintesi ayoniso: |
 mahiddhiko mahāsamaṇo anubhavañ ca taṃ mahā,
 40 sace mahājanakāye vikubbeyya katheyya vā, |
 pariḥāyissati me lābho Gotamassa bhavissati,
 aho nūna mahāsamaṇo nāgaccheyya samāgamaṃ. |
 caritaṃ adhimuttiñ ca āsayañ ca anūsayaṃ
 cittassa soḷasākāre vijānāti tathāgato. |
 jaṭilassa cintitaṃ nātvā paracittavidū muni
 piṇḍapātaṇi Kurudīpe gantvāna mahāiddhiyā |
 Anotattadahe buddho paribhuñjitvāna bhojanaṃ
 tattha jhānasamāpattiṃ samāpajji bahum hitaṃ. |
 buddhacakkhūhi lokaggo sabbalokaṃ vilokayi,
 45 addasa virajo satthā Laṅkādīpavaruttamaṃ. |
 mahāvanaṃ mahābbhimaṃ āhu Laṅkātalaṃ tadā.
 nānāyakkhā mahāghora luddā lobhābhakkhasā |
 caṇḍā ruddā ca pisācā nānārūpavihesikā
 naṇḍhimuttikā sabbe sannipāte samāgatā. |
 tattha gantvāna taṃmajjhe vimamsetvāna rakkhase
 nīharitvā pisācānaṃ manussā hontu issarā. |
 imaṃ atthaṃ mahāvīro cintayitvā bahum hitaṃ

37. cātumāsambhi? — 40. ca („ca“ is wanting in BG) mahā sace mahājanakāye ABG, ca taṃ mahā s° in° Xa, ca mahā sace mahante janakāye ca Z. If we take the reading of X as correct, ānubhavaṃ instead of ānubhāvo is well in keeping with the style of the Dipavaṃsa, and perhaps we may even accept mahā (or mahāsi?) as a neuter nominative. — 46. āhū? — 47. nānārūpā vihesakā? — 48. gantvāna taṃmajjhe FG1, gantvānabhaṃ majjhe N, gantvān' ahaṃ majjhe s, gantvāna te majjhe Y. — 48. vibhīpsetvāna (vibh° G2) ABcG2, vimamsetvāna (vim° X) XG1Z. viddhamsetvāna?

nabham abbhuggamitvāna Jambudipa idhāgato. |
 yakkhasamāgamamajjhe upari siramatthake
 nisīdanam gahetvāna dissamāno nabhe t̥hito. | 50
 t̥hitam passanti sambuddham yakkhasenā samāgatā
 buddho 'ti tam na manñanti yakkho annataro iti. |
 gaṅgātīre Mahiyāsu pokkhalesu patit̥thite thūpat̥thāne Su-
 bhaṅgaṇe
 tasmiṃ padesasmi t̥hito naruttamo samappito jhānasamā-
 dbim uttamam. |
 jhānam lahum khippanisantikāro muni samāpajjati citta-
 kkhane,
 sahasa tam ut̥thāti jhānakhaṇiya samāpayi sucittehi para-
 mīgato. |
 thito naro iddhi vikubbamāno yakkho va mahiddhi mahā-
 nubhāvo,
 khaniyam ghanā meghasahasadhārā pavassati sitalavāta-
 duddini. |
 aham karomi te uḥam, mama detha nisiditum,
 atthi tejabalam mayham parissayavinodanam. | 55
 sace vinoditum sakkā nisidāhi yathicchitam,

52. Gaṅgātīre — Subhaṅgaṇe is wanting in BG2Z. — Mahiyāsu AG1, Mahissāsu X. I have written Mahiyāsu, this being the site of the Mahiyaṅgaṇathūpa, as is said in the Mahāvamsa (p. 3), or of the „Mahi nāma uyyānam“ (Mahāv. Tīkā). — Sutamkhaṇe AG1, Subhaṅgaṇe N, Sutaṅgaṇe F (which may be correct). — 53. khippanisantikāro NG1, *kāro BG2, *kā A, khippanippantikāro F, khippati santikāro Z. In several passages of the Aṅguttara-Nikāya, a man who is endowed with promptitude of attention, is called „khippanisanti kusalesu dhammesu“. — cittakkhaṇe F, cittakhaṇe N, cintane A, cittaṇe G1, cittaṇe BG2. Z has the following reading: muni samāpajji sacintane tadā. There is in the Kathāvatthu (Phayre MS. fol. yāh) a chapter called „khaṇīkākathā“, in which the proposition is discussed: „ekacittakkhaṇikā sabbe dhammā 'ti.“ This means, I believe: „all qualities may be considered in a moment by one thought“. Perhaps we may compare also Lal. Vist. p. 447: „sarvaṃ tad ekacittakṣayasamāyuktaṃ“. I feel inclined, therefore, to correct: muni samāpajjat' ekacittakkhaṇe, and to translate: „he entered upon meditation (by revolving) in a moment by one thought (the whole system of Dhamma's)“. — The following hemistich may be corrected thus: sahasā tamh' ut̥thāti, jhānam khaṇe viya samāpayi sucittapāramīgato. — 54. naro AG1X, nabhe Z, which may be correct. — iddhi AG1FZ, iddhi N. — khaṇiyam ghanā meghasahasadhārā X (khaṇiyamkhaṇā° F), khaṇayamahāmeghasahasadhārā (khaṇ° G1) AG1, khaṇāya m° dhārā Z. ghaṭṭayan (gantṭayan?) gh° m°? — sitalavātauddini AFG, *dundubhi ZN. Compare Mahāvagga I, 3, 2. — 55. karomi vo uḥam?

sabbehi samanunñātāṃ, tava tejabalaṃ kara. |
 unhaṃ yācatha maṃ sabbe, bhiyyo tejaṃ mahātaṃ
 khippaṃ karoma accuṇhaṃ tumbhehi abhipatthitaṃ. |
 t̥hite majjhantike kāle gimhānaṃ suriyo yathā
 evaṃ yakkhānaṃ ātāpo kāye t̥hapita dāruṇaṃ. |
 yathā kappaparivaṭṭe catusuriyāātāpo
 evaṃ nisīdane satthu tejo hoti tatuttari. |
 yathā suriyaṃ udentāṃ na sakkā āvaritūṃ nabhe
 60 evaṃ nisīdanaṃ cammaṃ n' atthi āvaraṇaṃ nabhe. |
 nisīdanaṃ kappajālaṃ va tejaṃ suriyaṃ va pathavī
 mahātaṃ vikirati aggijālaṃ v' anappakaṃ. |
 aṅgārārāsijalitātaṃ taṃ nisīdanaṃ abbhasamaṃ pa-
 dissati
 pakkaṃ va ayomayapabbatūpamaṃ. |
 dīpesu unhaṃ nidasseti dussahaṃ, yakkhāsu paṭisaraṇaṃ
 gavesayūṃ
 puratthimaṃ pacchimadakkhiṇuttaraṃ uddhaṃ adho dasa
 disā imāyo. |
 kathaṃ gamissāma sukhī arogā kadā pamuñcāma imaṃ
 subheravaṃ. |
 sace ayaṃ yakkho mahānubhāvo tejo samāpajjati pajjalāyati
 sabbeva yakkhā vilayā bhavissare bhusaṃ va muṭṭhi ra-
 65 jaṃ vātakkhittaṃ. |
 buddho ca kho isinisabhaṃ sukhāvaho disvāna yakkhe du-
 kkhite bhayaṭṭite
 anukampako kārūniko mahesi vicintayi attasukhaṃ amānuse.

56. tava tejabalaṃ phara? Comp. Buddhavaṃsa (Jāt. I, p. 24, v. 168). — 58. bhavittha dāruṇaṃ, s; t̥hapito d^o? — 59. tathuttari (°ri B) AB, taduttari FZ, tatuttari N. tat' uttariṃ? — 60. nara Y, nabhe X (at the two places). — 61. A1G1F omit va. — pathavi X, paṭṭhapi ABG, patthuri Z. Mahāvaṃsa Tika (fol. kho): te paṭhavisuriyatejacammakhaṇḍābhībhūtāya (sic) yakkhagāṇā. — 62. pattaṃ va N, sakkaṃ va F, pakkā va Y. — 63. dīpesu XG1, dīpesu Y (dīpetu B1). — nidasseti N, nidasoti F, nidayeti Y. I do not think that nidasseti is correct, but I do not know how to correct it. — paṭissaraṇaṃ N, saraṇaṃ F, maraṇaṃ Y. — gavesayūṃ N, gavesisūṃ F, bhavesisūṃ G1, bhavesupī ABG2, bhayantajjitesu Z. — 64. kahaṃ gamissāma? — 66. nisabha = pishabha or vishabha? I have found this word at the following passages: in the Saṃyuttaka-Nikāya (Phayre MS. part I, fol. ko) Buddha is compared with a nāga, a nīha, an ājāniya, a nisabha, a dhorayha. In the Majjhima-Nikāya (Turnour's MS., fol. ūam) it is said of Buddha "nisabhassa appameyyassa". Sutta-Nipāta (Phayre MS., fol. gau): "gantvāna disvā isinisabhaṃ paṇaṇṇo". Buddhavaṃsa (Phayre MS., fol. ji):

ath' annadīpaṃ paṭirūpakaṃ imaṃ niṇṇaṃ thalaṃ sabbha-
 thānekaśādisaṃ
 nadīpabbatatalākasunimmalam dīpaṃ Girim Laṅkātalasamū-
 pamaṃ |
 sunibbhayaṃ gopitasāgarantakaṃ pahūtabhakkhaṃ bahu-
 dhaññaṃākulaṃ
 uttūsamatthaṃ harisaddalaṃ mahim vamaṃ Giridīpaṃ imassa
 uttariṃ |
 rammaṃ manunnaṃ haritaṃ susītalaṃ āramavanarāmaṇey-
 yakaṃ vamaṃ,
 santīdha phullaphaladhārino dumaṃ, suññaṃ vivittaṃ, na ca
 koci issaro, |
 mahaṇṇave sāgaravārimajjhe sugambhīre ūmi sadā pabbij-
 jare,
 suduggame pabbatajālamussite sudukkamaṃ attha anitthaṃ-
 antaraṃ. | 70
 paravānarosā parapiṭṭhimaṃsikā akaruṇikā parahethane-ratā
 caṇḍā ca ruddhā rabhasā ca niddayā vidappanikā sapathe
 idha ime. |
 atha rakkhasā yakkhagaṇā ca dutṭhā dīpaṃ imaṃ Laṅkā-
 ciraṇivāsitaṃ
 dadāmi sabbaṃ Giridīpaporāṇaṃ, vasantu sabbe supajā
 anighā. |
 imaṃ ca Laṅkātaṃ mānusaṇaṃ porāṇakappaṭṭhitavuttha-
 vāsaṃ,
 vasantu Laṅkātale mānusa bahū pubbe va Ojāvaramaṇḍa-
 sādisaṃ. |
 etehi aññehi guṇeh' upeto manussavāso anekabhaddako
 dīpesu dīpissati sāsana' āgate supuṇṇacando va nabhe upo-
 sathe. |

tato padakkhiyaṃ katvā bodhimayānaṃ naruttamo āparājitanisabhaṭṭhāne bodhipallaṅkamuttame pallaṅkena nisiditvā bujjhissati mahāyaso.

68. gopitas° N, gopikas° F, sobhitas° Y, gobhitas° G1. gopitam s°? — uttari XG1. uttaraṃ? — 71. ca ruddā (comp. v. 47) AB, va ruddā BG2, ca ruddhā Zn, varuddhā F. I cannot correct the last words. — 72. °nivāsitaṃ XG1, °nivāsaṇaṃ Y. — v. 73 is quoted in the Mahāvamsa Tikā, fol. khau („tenāhu porāṇā“). Laṅkāthalamānusaṇaṃ, °tṭhitaṃ, vasanti Laṅkāthalamānusa, Ojāmayāvaradīpe Mahāv. T. °mayāpādīpaṃ F. Ojāvaramayāpādīpe? — 74. anek° AFG1, va anek° N, api nek° BG2Z. — dīpesu dīpissati sāsanaḡate AHG2, dīpassa dīpā sadisā anāgate Z, dīpissati (dis-sissati F) sāsanaḡate FG1, dīpissati sāsanaṃ etthānāgate N.

dīpaṃ ubho manusa rakkhasā ca ubho ubhinnaṃ tulayam
sukhaṃ muni

bhiyyo sukhaṃ lokavidū ubhinnaṃ parivattayi goṇayugaṃ
va phāsukaṃ. |

75

samkaddhayaṃ Gotamo dīpaṃ iddhiyā bandhaṃ va gonam
dalharajjukaddhitam,
dīpena dīpaṃ upanamaṃ muni yugaṃ va navaṃ dalha-
dhammaveditam. |

dīpena dīpaṃ yugalaṃ tathāgato katvān' ulāraṃ viparī ca
rakkhase,

vasantu sabbe Giridīpa rakkhasā sapakkamāsā vasaṇaṃ va
vatthitam. |

gaṇgaṃ gimhamhi yathā pipāsītā dhavanti yakkhā Giridī-
paṃ atthikā,

pavittā sabbe anivattane puna, paṃuṇa dīpaṃ yathābhū-
miyaṃ muni. |

yakkhā sututtā supahattharakkhasā laddhā sudīpaṃ ma-
nasābhipatthitam

albhāyimsu sabbe atippamoditā, otarimsu sabbe chaṇe na-
kkhattamaṃ. |

natvāna buddho sukhite amānuse katvāna mettaṃ parittaṃ
bhaṇi jino.

katvāna dīpaṃ tividhaṃ padakkhaṇaṃ sadā rakkhaṃ ya-
kkhagaṇavinodanaṃ, |

80

santappayitva piṣāce amānuse rakkhaṇ ca katvā dalhaṃ
mettābhāvaṇaṃ

upaddavaṃ dīpe vinodetvā gato Uruvelaṃ puna tatha-
gato ti. |

bhānavāraṃ paṭhamāṇi. yakkhadamaṇaṃ nitthitam.

75. mānuse rakkhase ca? — 76. dalhadāmaveṭhitam? —
77. viparīva ANG1, °rica BMG2, °rica CRF. — Giridīpe? — sapakkamāsā
vasaṇaṃ va vatthitam Y, sapakkāsā capanaṃ pavattititaṃ F, disaṃ pakkā-
mānā manasā va vatthitam N. I do not try any correction. — 78. Gaṇ-
gaṇ ca gimh°? — Giridīpavattikā N, Giripavattitā F. — paṃuṇi A,
G2. — 79. Compare Mahāv. Tīkā fol. khau': „atha te (rakkhasā) ambhakaṃ
icchitam patthitam nippannaṃ ti mahāhasitaṃ nāma hasitvā nakkhattachana-
kilaṃ kilipsu. I propose to read, therefore: alhasimsu sabbe; chaṇaṃ
nakkh°. — 81. [da]ha[m]mettābhāvaṇaṃ N. — Z, apparently for the sake
of metrical correctness, reads thus: „up° dīpa vinodayitvā gatoruvelaṃ puna
pi tath°.“

II.

Arahāṃ pana sambuddho Kosalānaṃ puruttamaṃ
 upanissāya vihāsi Sudattārāme sirīghano. |
 tasmiṃ Jetavane buddho dhammarājā pabhaṃkaro
 sabbalokam avekkhanto Tambapaṇṇivar' addasa. |
 atikkante pañcavassamhi Tambapaṇṇitalaṃ agā,
 avaruddhake vinodetvā suññaṃ dīpaṃ akā sayāṃ. |
 uragā ajja dīpamhi pabbateyyā samutṭhitā
 ubhoviyyūlhasaṃgāmaṃ yuddhaṃ kariṃsu dāruṇaṃ. |
 sabbe mahiddhikā nāgā sabbe ghoravisā ahū
 sabbeva kibbisā caṇḍā madamānā avassitā. |
 klippakāpi mahāteja padutṭhā kakkhalā kharā
 ujjhānasaṃnī sukopā uragā vilaratthikā. |
 Mahodaro mahātejo Cūḷodaro ca tejaso
 ubho pi balasaṃpannā ubho pi vaṇṇātisaya. |
 na passati koci sāmaṃ samuttari, Mahodaro manamattena
 tejasā
 dīpaṃ vināsesi sasalakānaṃ: ghātemi sabbe paṭipakkha-
 pannaṃ. |
 Cūḷodaro gajjati mānanissito: āgacchanti nāgasahassako-
 ṭṭiyo,
 hanāmi sabbe raṇamaḍḍhaṃ āgate, thalaṃ karoma satayoja-
 naṃ dīpaṃ. |
 padūsanti visavegadussahā sampajjalanti uragā mahi-
 ddhikā
 rosadhammā bhujagindamucchitā ussahanti raṇasatthu ma-
 ddituṃ. |
 disvāna buddho uragindakuppanaṃ dīpaṃ vinassanti niva-
 ttahetukam

10

II, 2. samutṭhitā G1XZ, samuddikā ABG2, comp. Mahāvamsa, p. 5,
 II. 1. 2. — 4. ubhoviyyūlhasaṃ? Mah. Tikā fol. gū: saṃgāmaṃ ti ubhato-
 byulhasaṃgāmaṃ. — 5. avassutā? — 6. viralattikā Z, viralatthikā N,
 pīlarattikā F, vilarattikā ABG. vilayattikā? bilaratthikā? — 8. sam-
 uttari AFG1nZ, °rīm BcG2. samuttaraṃ (instead of samuttāraṃ)? —
 10. padhūpāyanti? comp. Mahāvagga I, 15, 4. — °sattu ABG2, °satthu
 G1Zn, °pattum F. — pararosaḍḍhammā (comp. I, 71) bhujagindā
 mucchitā ussāhayanti raṇasattū madditum? — 11. °kuppanaṃ F,
 °kubbanam N, °dubbalaṃ Y. — vināsesi F, vināsesi N, vinassanti G1Z,
 vināssa ABG2. uragindakuppanaṃ d° vinassantaṃ nivattihe-
 tukam?

lokassa cāri sugato bahum hitam vicintayi aggasukham
sadevake. |

sace na gaccheyyam na pannagā sukhī, dīpaṃ vināsaṃ na
ca sādhu 'nāgate, |

nāge anukampamāno sukhaththiko gacchāṃ' ahaṃ dīpasu-
kham samicchitum. |

Laṅkādiṭṭhe guṇaṃ disvā pubbe yakkhavinoditaṃ
mama sādhuakatam dīpaṃ mā vināsentu pannagā. |

idaṃ vatvāna sambuddho uttāhāritvāna āsanā

15 gandhakuṭṭito nikkhamma dvāre atthāsi cakkhumā. |

yāvata Jetavane ca ārāme vanadevatā

sabbe 'va upatthahimsu mayaṃ gacchāma cakkhuma. |

alaṃ sabbe pi tiṭṭhantu Samiddhi yeko 'vagacchatu,

avagaccha saharukkho dhārayitvāna piṭṭhito. |

buddhassa vacanaṃ sutvā Samiddhi sumano ahū

samūlaṃ rukkhā ādāya saha gacchi tathāgataṃ. |

naruttamaṃ taṃ sambuddhaṃ devarājā mahiddhiko

chāyaṃ katvāna dhāresi buddhasettṭhassa piṭṭhito. |

yattha nāgānaṃ saṅgāmaṃ tattha gantvā naruttamo

20 ubhonagavaramajjhe tṭhito sattānukampako. |

nabbe gantvāna sambuddho ubhonāgānaṃ upari

tibbandhakāratamaṃ ghoram akāsi lokanāyako. |

andham tamaṃ tadā hoti kesaramayaḍḍhiyā,

andhakārena onaddho sihitā yarukkho ahū. |

aññaṃ añaññaṃ na passanti tāsita nāgā bhayaṭṭita

jitaṃ pi na passanti kuto saṅgāma kārītum. |

sabbe saṅgāmaṃ bhinditvā pamuñcitvāna āvudhaṃ

namassamānā sambuddhaṃ sabbe tṭhita katanjali. |

salomahaṭṭhe nātvāna disvā nāge bhayaṭṭite

25 mettacittena pharitvāna uṇharaṃsiṃ pamuñcayi. |

11. attasukham? comp. 1, 66. In the Mahāv. Tika (fol. khau) a stanza of the Porāṇa is quoted which contains the words „so cintayi attasukham acintamassa (sic).“ — 13. disapamukham icchitum ABG, dipavud-dhiṃ samicchitum Z, dīpasamukham icchitum F, dīpasukham samijjhitum N. samicchitum = sk. sam-irṣa? dīpasukham samijjhatu? — 17. avagaccha FG1N, āgaccha ABeG2, agaccha Z. avagacchi? — 20. sattānukampako? comp. v. 47. — 22. keasrimahāiddhiyā? — onaddhā A1X, *ddho A2BGZ. — sihitā Y, patitā F, sihitā N. — yarukkho ahu Y, yarukkho ahoṣi F, yadukhā ahuṃ N. on* piḥito sarukkho ahū? — 23. jitaṃ pi BG, jinam pi A, jiyam pi te Z, jivitaṃ pi F, jvitam pi N. jinam pi te?

āloko 'va mahā āsi abbhuto lomahaṃsano
 sabbe paṇṇanti sambuddhaṃ nabhe candam va nimanalam. |
 chahi vaṇṇehi upeto jalanto nabhakantare
 dasa disā virocanto t̥hito nāge abhāsatha: |
 kimatthiyaṃ mahārāja nāgānaṃ vivādo ahū?
 tumheva anukampāya javāgacchiṃ tato ahaṃ. |
 ayaṃ Cūḷodaro nāgo ayaṃ nāgo Mahodaro
 mātulo bhāgineyyo ca vivadanto dhanatthiko. |
 anudayaṃ caṇḍanāgānaṃ sambuddho ajjhabhāsatha:
 appo hutvā mahā hoti kodho bālassa āgamo. | 30
 kim udisvā bahū nāgā mahādukkhaṃ nigacchatha,
 imaṃ parittaṃ pallaṅkaṃ mā tumhe nāsayissatha,
 aññamaññaṃ vināsetha akataṃ jīvitakkhayaṃ. |
 saṃvejesi tadā nāge nirayaḍukkheṇa cakkhumā.
 manussayoniṃ dibbaṃ ca nibbānaṃ ca pakittaya. |
 pakāsayantaṃ saddhammaṃ sambuddhaṃ dīpaduttamaṃ
 sabbe nāgā nipatitvā khamāpesuṃ tathāgataṃ. |
 sabbe nāgā samāgantvā samaggā hutvāna paṇṇagā
 upesuṃ saraṇaṃ sabbe asīti pāṇakoṭiyo. |
 sabbe nāgā vinassāma imaṃ pallaṅkahetukaṃ. | 35
 ādāya pallaṅkavarāṃ ubho nāgā samatthikā:
 paṭigāhatha pallaṅkaṃ anukampāya cakkhuma. |
 adhivāsesi sambuddho tumhībāhāvena cakkhumā,
 adhivāsanaṃ veditvāna tuṭṭhā mahoragā ubho: |
 nisīdatu 'maṃ sugato pallaṅkaṃ veluriyamaṃ
 pabhassaraṃ jātivantaṃ nāgānaṃ abhipatthitaṃ. |
 paṭitṭhapimsu pallaṅkaṃ nāgā dīpānam antare,
 nisīdi tattha pallaṅke dhammarājā pabhaṅkaro. |
 pasādetvāna sambuddhaṃ asīti nāgakoṭiyo
 tattha nāgā parivisuṃ annapānaṃ ca bhojanaṃ. | 40
 onītapattapānin taṃ asīti nāgakoṭiyo
 parivāretvā nisīdīmsu buddhasatṭhassa santike. |
 Kalyāṇike gaṅgāmukhe nāgo ahū saputtako
 mahānāgaparivāro nāmenāpi Maṇiakkhiko, |

27. jalanto Y, which may be correct. — virocanto F. — 28. kim-
 atthāya? comp. 13, 2. — 31. kim udisvā ABG2, kim d° Z, kimad°
 G1, kamaṃ d° F, kimaṃ d° N. kim uddissa? — 36. samatthikā ABG,
 samaggikā Z, sapattikā N, papattikā F. — 42. nāmenāsi AZ, āpi BGX.

saddho saraṇasampanno sammāditṭhi ca sīlavā.
 nāgasamāgamam gantvā bhiyyo abhipasīdati. |
 disvā buddhabalam nāgo anukampam phaṇimayam
 abhivādetvā nisīdi āyācesī tathagatam: |
 imam dīpanukampāya paṭhamam yakkhavinoditam,
 15 idam nāgānam 'nuggaḥam dutiyam dīpanukampanam, |
 puna pi bhagavā imam anukampam mahāmuni,
 ahañ c' upatṭhahissami veyyāvaccam karam' aham. |
 nāgassa bhāsitam sutvā buddhe sattānukampako
 Laṅkādīpahitatthāya adhivāsesi sugato. |
 paribhujjītvā pallaṅkam vuttahitvā pabbhankaro
 divāvihāram akāsi tattha dīpantare muni. |
 dīpantare dīpān' aggo divasaṃ vītināmayi
 samāpatti samāpajji brahminavihārena cakkhumā. |
 sāyaṇhakālasamaye nāge āmantayī jino:
 idh' eva hotu pallaṅko, khīrapālo idhāgacchatu,
 50 naṃ sabbhe imāṃ rukkhāṃ pallaṅkāṃ ca namassatha. |
 idam vatvāna sambuddho ānūsāsetvāna pannage
 paribhogacetiyam datvā puna Jetavanam gato. |
 nagadamanam nīṭṭhitam.

Aparam pi atṭhame vasse nāgarājā Maṇikkhiko
 nimantayī mahaviraṃ pancabhiikkhusate saha. |
 parivāretvāna sambuddham vasibhūtā mahiddhikā,
 uppatitva Jetavane kamamāno nabbe muni
 Laṅkādīpam anuppatto gaṇḍam Kalyāṇisammukham. |
 sabbe ratanamāḍapam uragā katvā mahātale
 nānāraṅgehi vatthehi dibbadussehi chādayum. |
 nānāratanaḷaṃkāra nānāphullavicittakā
 55 nānāraṅgadhajā nekā maṇḍapam nānāḷaṃkatam. |
 sabbasanthatam santharitvā paññāpetvāna āsanam
 buddhapamukhasaṃghassa pavesetvā nisīdimṣu. |

44. phaṇimayam ACG2R, paṇim° G1, phaṇim° BM, manimayam X.
 phaṇibhayam? — 46. imam AB2G1X, mam B1G2, amam Z. — anu-
 kampa A, °paṃ BGX, °pāya Z. — 49. samāpattim N. samāpatti? —
 50. idha gacchatu XG1, idhāg° ABcG2, idhacchatu Z. — 53. gaṇḍak°
 ABFG, gaṇḍam k° N, gaṇḍak° Z. gaṇḍam Kalyāṇikam mukham?
 comp. v. 42. — 54. sabbaratanam°? — mahitale? — 56. nisīdasam A,
 °disam BG, °dayum Z, °dipsu F, °disu N. nisīdayum appears to be the
 correct reading.

-nisīditvāna sambuddho pañcabhikkhusate saba.
 samāpatti samāpajji mettum sabbadisaṃ phari. |
 sattakkhattum samāpajji buddho jhānaṃ sasāvako
 tasmīṃ thāne mahāthūpo paṭiṭṭhāsi cetiyam uttamaṃ. |
 mahādānaṃ pavattesi nāgarāja Mañikkhiko,
 paṭiggahetvā sanibuddho nāgadānaṃ sasāvako
 bhutvāna anumoditvā nabh' uggacchi sasāvako. |
 orohitvā nabhe buddho thāne Dīghavāpicetiye
 samāpajji samāpattim jhānaṃ lokānukampako. | 6
 vuṭṭhabitvā samāpatti tanhi thāne pabhaṇikaro
 vehāyasaṃ kamamaṇo dhammarāja sasāvako
 Mahameghavane tattha bodhiṭṭhānaṃ upāgami. |
 purimā tīṇi mahābodhi paṭiṭṭhimsu mahitule
 taṃ thānaṃ upagantvāna tattha jhānaṃ samāpayi. |
 tisso bodhi imaṃ thāne tayo buddhāna sāsane,
 mamañ ca bodhi idh' eva paṭiṭṭhissat' anāgate. |
 sasāvako samāpatti vuṭṭhalitvā neruttamo
 yattva Meghavanāraṃmaṃ agamāsi narāsabho. |
 tatthāpi so samāpattim samāpajji sasāvako.
 vuṭṭhabitvā samāpatti byākarosi pabhaṇikaro: | 65
 imaṃ padesaṃ paṭhamam Kīkūsandho lokanāyako
 imaṃ pallaṅkathānaṃhi nisīditvā paṭiggahi. |
 imaṃ padesaṃ dutiyam Konaḡamano narāsabho
 imaṃ pallaṅkathānaṃhi nisīditvā paṭiggahi. |
 imaṃ padesaṃ tatiyaṃ Kassapo lokanāyako
 imaṃ pallaṅkathānaṃhi nisīditvā paṭiggahi. |
 ahaṃ Gotamasambuddho Sakyaputto narāsabho
 imaṃ pallaṅkathānaṃhi nisīditvā samappito 'ti. |
 bhāṇavaraṃ dutiyaṃ.

III.

Arūtakappe rājāno ṭhapetvāna bhavābhaye
 inamhi kappe rājāno pakāsissemi sabbaso. |

57. samāpattim N. samāpatti? — 60. nabhe X, nate G1, nage AB
 G2, nabhaṃ Z. nabhā? — 62. mahābodhi? — 63. tisso bodhi?
 64. *vane ramme G1N, *vane rame F, *vanārāmaṃ ABcG2, *vanārammaṃ Z.
 *vanam rammaṃ?

jātiñ ca nānagottañ ca āyñ ca anupālanam
 sabban taṃ kittayissāmi, taṃ supātha yathākatham. |
 paṭhamābhisitto rājā bhūmipālo jutindharo
 Mahāsammato nāma nāmena rajjam kāresi khattiyo. |
 tassa putto Rojo nāma, Vararojo nāma khattiyo,
 Kalyāṇavarakalyāṇā, Uposatho mahissaro, |
 Mandhātā sattamo tesan catudīpamhi issaro,

5. Caro, Upacaro rājā, Cetiyo ca mahissaro, |
 Mucalo, Mahāmucalo, Mucalindo, Sāgaro pi ca,
 Sāgaradevo, Bharato ca, Aṅgiso nāma khattiyo, |
 Ruci, Mahāruci nāma, Patāpo, Mahāpatāpo pi ca,
 Panādo, Mahāpanādo ca, Sudassano nāma khattiyo, |
 Mahāsudassano nāma, duve Nerū ca, Accimā,
 atthavīsati rājāno, āyu tesam asaṃkhayā. |
 Kusāvatī, Rājagahe, Mithilāyam puruttame
 rajjam kāreṃsu rājāno, tesam āyu asaṃkhayā. |
 dasa dasa satañ c' eva, sataṃ dasa saḥassīyo,
 saḥsaṃ dasa dasasaḥassaṃ ca, dasa dasasaḥassaṃ satasa-
 10 lassīyo, |

dasasatasaḥassaṃ ca koṭi, dasakoṭi, koṭippakoṭiyo,
 nāhutan ca, ninnahutañ ca, abbudo ca, nirabbudo, |
 ababaṃ, aṭaṭaṃ c' eva, ahahaṃ, kumudāni ca,
 sogandhikaṃ, uppalako, puṇḍarikapadumaṃ, |
 ettakā gaṇitā saṃkhepā gaṇanāgaṇikā tahiṃ,
 tato uparimābhūmi asaṃkheyyā 'ti vuccati. |
 ekasatañ ca rājāno Accimassāpī atrajā
 mahārajjam akāresuṃ nagare Pakulasavhaye. |
 tesam pacchimako rājā Arindamo nāma khattiyo,
 puttā paputtakā tassa chapaññāsaṃ ca khattiyā
 15 mahārajjam akāresuṃ Ayujjhanagare pure. |
 tesam pacchimako rājā Duppasaho mahissaro,

III, 2. yathātatham? — 6. Bhagiraso nāma? — 8. 9. asaṃkhiyā
 ABcG2. — 9. kāresuṃ? — 11. dasa satasaḥassaṃ ca koṭi, pakoti.
 *koṭippakoṭiyo? compare Burnouf, Lotus, p. 854; Sp. Hardy, Manual,
 p. 6. — 12. kumudena ca? — 13. gaṇanāgaṇikā ABGX, °tā Z. ettakā
 gaṇitā saṃkheyyā gaṇanāgaṇiyā tahiṃ? — uparimā XG1Z. "mam
 ABcG2. — bhūm. XC1 G1R, °mim ABcG2M. — 14. Sakulasavhaye ABG,
 I akulasavhaye N, Pagulasavhaye F, Kapilasavhaye Z. Sāgalasavhaye?

puttā paputtakā tassa saṭṭhi te bhūmipālakā
 mahārajjam akāresum Bārāṇasipuruttame. |
 tesam pacehimako rājā Abhitatto nāma khattiyo,
 caturāsīti saḥassāni tassa puttapaputtakā
 mahārajjam akāresum Kapilānagare pure. |
 tesam pacchimako rājā Brahmaddatto mahissaro,
 puttā paputtakā tassa chaṭṭimsāpi ca khattiya
 mahārajjam akāresum Hatthipuravaruttame. |
 tesam pacchimako rājā Kambalavasabho aḥu,
 puttā paputtakā tassa battimsāpi ca khattiya
 nagare Ekacakkhumhi rajjam kāresum te idha. |
 tesam pacchimako rājā Purindado Devapūjito
 puttā paputtakā tassa aṭṭhavisati khattiya
 mahārajjam akāresum Vajirāyaṇi puruttame. | 20
 tesam pacchimako rājā Sādhino nāma khattiyo,
 puttā paputtakā tassa dvāvīsa rājakhattiya
 mahārajjam akāresum Madhurāyaṇi puruttame. |
 tesam pacchimako rājā Dhammagutto mahabbalo,
 puttā paputtakā tassa aṭṭhārāsa ca khattiya
 nagare Arittṭhapure rajjam kāresum te idha. |
 tesam pacchimako rājā narindo Sittḥināmako,
 puttā paputtakā tassa sattārāsa ca khattiya
 nagare Indapattamhi rajjam kāresum te idha. |
 tesam pacchimako rājā Brahmadevo mahāpati,
 puttā paputtakā tassa pannārāsa ca khattiya
 nagare Ekacakkhumhi rajjam kāresum te idha. |
 tesam pacchimako rājā Baladdatto mahāpati,
 puttā paputtakā tassa euddasa rājakhattiya
 mahārajjam akāresum Kosambinhi nagare pure. | 25
 tesam pacchimako rājā Bhaddadevo ti vissuto,
 puttā paputtakā tassa nava rājā ca khattiya
 nagare Kaṇṇagocchamhi rajjam kāresum te idha. |
 tesam pacchimako rājā Naradevo ti vissuto,
 puttā paputtakā tassa satta ca rājakhattiya

17. Ajitajano (instead of Abhitatto) A2. — 21. Sādhino Z. Mahā-
 vaṇṇasa Tika: Sādhano. — 23. Mahāv. Tika: Brahmaśivī. — 24. 25. Mahāv.
 Tika: Brahmaddatta, Baladeva. — 26. Mahāv. Tika: Hatthideva.

mahârajjam akâresum Rojânanagare pure. |
 tesam pacchimako râjâ Mahindo nâma khattiyo,
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ
 mahârajjam akâresum Campâkanagare pure. |
 tesam pacchimako râjâ Nâgadevo mahîpati,
 puttâ paputtakâ tassa pañcavîsa ca khattiya
 mahârajjam kârayimsu Mithilânagare pure. |
 tesam pacchimako râjâ. Buddhadatto mahabbalo,
 puttâ paputtakâ tassa pañcavîsa ca khattiya
 30 mahârajjam kârayimsu Râjagahapuruttame. |
 tesam pacchimako râjâ Dîpaṅkaro nâma khattiyo,
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ
 mahârajjam kârayimsu Takkasilâpuruttame. |
 tesam pacchimako râjâ Tâlissaro nâma khattiyo,
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ
 mahârajjam kârayimsu Kusinârâpuruttame. |
 tesam pacchimako râjâ Purindo nâma khattiyo,
 puttâ paputtakâ tassa nava râjâ ca khattiya
 mahârajjam kârayimsu nagare Malitthiyake. |
 tesam pacchimako râjâ Sâgaradevo mahissaro,
 tassa putto Makhâdevo mahâdânapati ahû. |
 caturâsîti sahasâni tassa puttapaputtakâ
 35 mahârajjam kârayimsu Mithilânagare pure. |
 tesam pacchimako râjâ Nemiyo Devapûjito
 balacakkavatti râjâ sâgarantamahîpati. |
 Nemiyaputto Kalârajanako, tassa putto Samaṅkaro,
 Asoko nâma so râjâ muddhâvasittakhattiyo. |
 caturâsîti sahasâni tassa puttapaputtakâ
 mahârajjam kârayimsu Bârâṇasipuruttame. |
 tesam pacchimako râjâ Vijayo nâma mahissaro,
 tassa putto Vijitaseno abhijâtajutindharo. |
 Dhammaseno, Nâgaseno, Samatho nâma, Disampati,
 40 Reṇu, Kuso, Mahâkuso, Navaratho, Dasaratho pi ca,

27. Rocanagare N. Mahāv. Tikā: Rojanāmanāhi nagare. — 30. Mahāv. Tikā: Samuddadatto. — 32. Tālissaro ABG2X, Tāliyaro G1, Tālissaro Z. Mah. Tikā: Kālissaro. — 33. Purindo ABC, [Purijudo N. Purindado Z, Sindinno F, Mahāv. Tikā. — Mahāv. Tikā: Tāmāṭṭiyāṇamāhi nagare. — 37. Samaṅkuro ABG2, Mah. Tikā.

Rāmo, Bilāratho nāma, Cittadassī, Atthadassī,
 Sujāto, Okkāko e' eva, Okkā mukho ca, Nipuro, |
 Candimā, Candamukho ca. Sivi rājā ca, Sañjāyo,
 Vessantaro janapati, Jālī ca, Sīhavāhano,
 Sīhassaro ca yo dhiro pavenipālo ca khattiyo, |
 dveasīti saḥassāni tassa puttapaputtakā
 rajjaṃ kâresuṃ rājāno nagare Kapilasavhaye. |
 tesam pacchimako rājā Jayaseno mahīpati,
 tassa putto Sīhahanu abhijātajutindharo. |
 Sīhahanussa ye puttā yassa te pañca bhātaro
 Suddhodano ca Dhoto ca Sakkodano ca khattiyo | 45
 Sakkodano ca so rājā rājā ca Amitodano,
 ete pañca pi rājāno sabbe Odananāmakā. |
 Suddhodanassāyaṃ putto Siddhattho lokanāyako
 janetrā Rāhulabhaddaṃ bodhāya abhinikkhami. |
 sabbe te sataḥassāni cattāri nahutāni ca
 apare tīṇi satarājāno mahesakkhā siyāyaca. |
 attakā pathavīpālā bodhisattakule vuttā. |
 aniccā vata saṃkhārā uppādavayadhammino,
 uppajjitvā nirujjhanti, tesam vūpasamo sukho 'ti. | 50
 Mahārājavamsa nīṭṭhito.

Suddhodano nāma rājā nagare Kapilasavhaye
 Sīhahanussāyaṃ putto rajjaṃ kâresi khattiyo. |
 pañcamaṃ paḍbatamajjhe Rājagahe puruttame
 Bodhisso nāma so rājā rajjaṃ kâresi khattiyo. |
 saḥayā oñnamañña te Suddhodano ca Bhātiyo.
 [imamhi paṭhame kappe pavenipā janādhipā.]
 jātiyā aṭṭhavassamhi uppannā pañca āsaya: |

41. Bilāratho AZ, Bilāratho BG, Pi[lāratho] N, Pi[ḥratho] F. Vilāra-
 ratho Mah. T. — Mah. T.: Cittarasi Ambarasi. — ca Nipuro N, va Ni-
 puro F, ca Nipuro A, va Nimulho BGC, va Timukho R, va Timukho M.
 Mah. T.: Nipuro: Lokadīpasāra (India Off. MS., fol. khā): Nipuro, — 42. yo
 dhiro Y (ye dhirā AZ), bodhiro N, rodhiro F. — 45. tassa te? —
 48. apare A2N, aparo A1BGZF. — mahāyakanīyāya ca G1N, mahāyananīyāya
 ca F, mahesakkhā ("sakkā Z) siyāya (siyāpi A) ca Y. mahesakkhā vinā-
 yakā, or something like that? — 49. vuttā X, puttā Y. —
 52. paḍbatamajjhe Y, "tāmajjhe F, "tāna m" N. — Bodhisso XG1, Bodhi Z,
 Bhātiyo ABG2. — 53. Bhātiyo AZ, Bhātiso B, Bhāti G2, Bodhisso G1N.
 Bodhiyo F. — imamhi — janādhipā appears to be the second hemistich of v. 49.
 One or two lines containing a mention of Bimbisāra, are wanting here.

pitā maṃ anusāseyya attho rajjena khattiyo,
 yo mayhaṃ vijite buddho uppajjeyya nārāsahho, |
 dassanaṃ paṭhamam mayhaṃ upasaṃkame tathāgato,
 55 deseyya amataṃ dhammaṃ, paṭivijjheyyaṃ uttamaṃ. |
 uppannā Bimbisārassa pañca āsayakā ime.
 jātiyā pannarase vasse 'bhisitto pitu accaye, |
 so tassa vijite ramme uppanno lokanāyako,
 dassanaṃ paṭhamam tassa upasaṃkamī tathāgato,
 desitaṃ amataṃ dhammaṃ abbhaññāsi mahipati. |
 jātivassaṃ mahāvīraṃ pañcatimsa anūnakam,
 Bimbisāra samā timsā jātavasso mahipati. |
 viseso pañcahi vassehi Bimbisārassa Gotamo. |
 paññāsaṃ ca dve vassāni rajjaṃ kāresi khattiyo,
 sattatimsam pi vassāni saha buddhehi kārayi. |
 Ajātasatthu battimsa rajjaṃ kāresi khattiyo,
 60 aṭṭhavassābhīsittassa sambuddho parinibbuto. |
 parinibbute ca sambuddhe lokajetṭhe nārāsahho
 catuvīsativassāni rajjaṃ kāresi khattiyo. |
 bhāṇavāraṃ tatiyaṃ.

IV.

Satt' eva satasahassāni bhikkhusaṃghā samāgatā
 arahā khīṇāsavā suddhā sabbe guṇaggataṃ gatā. |
 te sabbe vicinitvāna uccinitvā varaṃ varaṃ
 pañcasatānaṃ therānaṃ akāṃsu saṃghasammatā. |
 dhutavādānaṃ aggo so Kassapo jinasāsane,
 bahussutānaṃ Ānando, vinaye Upālipaṇḍito, |
 dibbacakkhumbi Anuruddho, Vaṇḍiso paṭibhānavā,
 Puṇṇo ca dhammakathikānaṃ, vicitrakathī Kumārakassapo,
 vibhajjanamhi Kaccāno, Koṭṭhito paṭisambhidā.
 5 aṇṇe p' atthi mahātherā agganikkhittakā bahū. |

54. atthe rājūna(ṇ)? Comp. Mahāvagga V, 1, 3. — so mayhaṃ vijite? — 58. mahāvira A1FG, *raṃ N, *viro A2. „mahāvīraṇṇ“ is correct, comp. „Upālipaṇḍitaṃ“ 4, 28 (3, 76). — samā hisā A1GF samā hisa N, samatimsā A2. Bimbisāro samā timsa (or: samatinisa) jātivasso m°. — 59. buddhena ABcG2.

IV, 5. Koṭṭhito Yn, Koṭṭhiko G, Koṭṭipakoṭi F.

tehi c' aññehi ther'hi katakiccehi sâdhuhi
 pañcasatehi therehi dhammavinayasamgaho
 therehi katasamgaho theravâdo 'ti vuccati. |
 Upâlim vinayaṃ pucchitvâ dhammam Ânandasavhayaṃ
 akaṃsu dhammasamgahaṃ vinayañ cāpi bhikkhavo. |
 Mahākassapathero ca Anuruddho mahāgaṇi
 Upâlithero satimâ Ânando ca bahussuto |
 aññe bahuabhiññâtâ sâvakâ satthuvannitâ
 pattapaṭisambhidâ dhîrâ chaḷabhiññâ mahiddhikâ
 samâdhijhānam anuciññâ saddhamme pāramigatâ, |
 sabbe pañcasatâ therâ navaṅgaṃ jinasâsanam
 uggahetvâna dhâresum buddhasetthassa santike. | 10
 bhagavato sammukhâ sutâ paṭiggahitâ ca sammukhâ
 dhammañ ca vinayañ cāpi kevalam buddhadesitam, |
 dhammadharâ vinayadharâ sabbe pi âgatâgamâ
 asaṃhîrâ asaṃkuppâ satthukappâ sadâ garû, |
 aggasantike gahetvâ aggadhammâ tathâgatâ
 agganikkhittakâ therâ aggaṃ akaṃsu saṃgahaṃ.
 sabbo pi so theravâdo aggavâdo 'ti vuccati. |
 Sattapaṇṇaguhe ramme therâ pañcasatâ gaṇi
 nisinnâ pavibhajjimsu navaṅgaṃ satthusâsanam. |
 suttaṃ geyyaṃ veyyākaraṇaṃ gâthudānītivuttakaṃ
 jâtakabbhutavedallaṃ navaṅgaṃ satthusâsanam. | 15
 pavibhattâ imaṃ therâ saddhammaṃ avinâsanam
 vaggapaññâsakan nâma samyuttañ ca nipâtakaṃ
 âgamapiṭakaṃ nâma akaṃsu suttasammatam. |
 yâva tiṭṭhanti saddhammâ saṃgahaṃ na vinassati
 tâvatâ sâsan' addhānam ciraṃ tiṭṭhati satthuno. |
 katadhammañ ca vinayaṃ saṃgahaṃ sâsanârahaṃ
 asaṃkampi acalaṃ bhûmi dalaṃ appaṭivattiyaṃ. |
 yo koci samaṇo vâpi brahmaṇo ca bahussuto
 parappavâdakusalo vâlavedhi samâgato
 na sakkâ paṭivattetum, Sineru va suppatitthito. |

6. pañcasatehi saṃgito (or a similar word) dhamma? comp. 5, 10. —
 9. bahu abhiññâtâ, d'Alwis (Catal., p. 133). — 13. aggadhammaṃ
 tathâgataṃ? comp. 5, 14. — 14. pavibhajjimsu? — 18. kattaṃ dha-
 mmaṃ ca A. — saṃkampi BG2. — ubbi ABG2, bhûmi M2n, bhumi F;
 this word is wanting in Z.

devo Māro vā Brahmā ca ye keci paṭhavittṭhitā
 20 na passanti anumattam kiñci dubbhāsitaṃ padam. |
 evaṃ sabbaṅgasampannaṃ dhammavinayasamṅgahaṃ
 suvibhattaṃ supaticchannaṃ satthu sabbaññutāya ca |
 Mahākassapapāṃokkhā therā pañcasatā ca te
 kataṃ dhammaṃ ca vinayasamṅgahaṃ avināsaṇaṃ |
 sammāsambuddhasadisam dhammakāyasabhāvanam
 ñatvā janassa sandehaṃ akāṃsu dhammasamṅgahaṃ. |
 anaññavādo sāratto saddhammamanurakkhano
 tṭhiti sāsanaaddhānaṃ theravādo sahetuko. |
 yāvata ariyā atthi sāsane buddhasāvaka
 25 sabbe pi samanunñanti paṭhamam dhammasamṅgahaṃ. |
 mūlanidānaṃ paṭhamam ādipubbamgamam dhuraṇ
 therā pañcasatā katā aggā ājāniyā kulaṇ ti. |
 Mahākassapasamṅgahaṃ niṭṭhitaṃ.

Nibbuta lokanāthasmiṃ vassāni soḷasaṃ tadā,
 Ajātasattu catuvisaṃ, Vijayaṃ soḷasaṃ ahū, |
 samasatṭhi tadā hoti vassaṃ Upālipaṇḍitaṃ,
 Dāsako upasampanno Upālitherasantike. |
 yavatā buddhasettṭhassa dhammappatti pakāsita
 sabbaṃ Upāli vācesi navaṅgaṃ jinabhāsitaṃ. |
 paripuṇṇam kevalam sabbaṃ navaṅgaṃ suttamāgataṃ
 30 uggahetvāna vācesi Upāli buddhasantike. |
 saṃghamajjhe viyākāsi buddho Upālipaṇḍitaṃ:
 āggo vinayapāṃokkho Upāli mayha sāsane. |
 evaṃ upāññito santō saṃghamajjhe mahāgaṇi
 sabhaṃ Dāsakapāṃokkhaṃ vācesi piṭake tayo. |
 khināsavānaṃ vimalānaṃ santānaṃ atthavādinam
 therānaṃ pañcasatānaṃ Upāli vācesi Dāsakaṃ. |
 pariñibbutamhi sambuddhe Upālithero mahāgaṇi
 vinayaṃ tāva vācesi tiṃsa vassaṃ antinakaṃ. |

21. supārich° N. — 22. katā Y, kataṃ N, kata F; comp. v. 18 — vi-
 nayaṃ samṅgahaṃ Z. — 23. °kāyasabhāvanam AFGIZ, °kāyassa bh°
 BNG2, °kāyaṃ sabhāvato, d'Alwis. — 24. °rakḷhaṇo? — tṭhitiyā sāsana-
 ddhānaṃ, d'Alwis. tṭhiti sāsanaaddhānaṃ ("it will last as long as the
 Doctrine")? — 26. I do not know how to correct kulaṇ. — 29. dhamma-
 pāli? — 33. atthav° ABC, athav° GZ, tathav° N, tatthāvādinam F. —
 Upāli vācesi sāsanaṃ?

caturâsîti sahasâni navaṅgaṃ satthusâsanam
 vâcesi Upâli sabbam Dâsakam nâma paṇḍitam. | 35
 Dâsako piṭakam sabbam Upâlitherasantike
 uggahetvâna vâcesi upajjhâyo va sâsane. |
 saddhivihârikam theram Dâsakam nâma paṇḍitam
 vinayam sabbam ṭhapetvâna nibbuto so mahâgaṇi. |
 Udayo soḷasa vassâni rajjam kâresi khattiyo,
 chabbasse Udayabhaddamhi Upâlithero sa nibbuto. |
 Sonako mânasampanno vâṇijo Kâsim âgato
 Giribbaje Veluvane pabbaji satthusâsane. |
 Dâsako gaṇapâmoḁkho Magadhânam Giribbaje
 vihâsi sattatimsamhi pabbâjesi ca Sonakam. | 40
 psācatâlisavasso so Dâsako nâma paṇḍito,
 Nâgadâsadasavassam, Paṇḍurâjassa vîsati,
 upasampanno Sonako thero Dâsakasantike. |
 vâcesi Dâsako thero navaṅgaṃ Sonakassa pi,
 uggahetvâna vâcesi upajjhâyassa santike. |
 Dâsako Sonakam theram saddhivihâri anupubbakam
 katvâ vinayapâmoḁkham catusatthimhi nibbuto. |
 cattâris' eva vasso so thero Sonakasavhayo,
 Kâlâsokaṃsa dasavasse adḍhamâsaṃ ca sesake, |
 sattarasannam vassânam thero âsi paguṇako,
 atikkantekâdasavassam chamâsaṃ cāvasesake, | 45
 tasmiṃ ca samaye thero Sonako gaṇapumgavo
 Siggavam Candavajjiṃ ca akâsi upasampadam. |
 tēna kho pana samayena vassasatamhi nibbuta' bhagavati
 Vesâlikâ Vajjiputtakâ Vesâliyam dasa vatthûni dîpenti:
 kappati siṅgilonakappo, kappati dvaṅgulakappo, kappati
 gâmantarakappo, kappati âvâsakappo, kappati anumatikappo,
 kappati âcinnakappo, kappati amathitakappo, kappati
 jalogim pâtuṃ, kappati adasakam nisîdanam, kappati
 jâtarûparajatan ti. |

37. vinayatthâne ṭhapetvâna? — 39. Kâsiyâgato A2, comp. Mahāvamsa, p. 29, l. 9. — 41. Dâsakatherasantike ABC2G2. Probably we ought to adopt this reading and to expunge „thero“. — 43. saddhivihâri-nupubbakam N. saddhivihâriṃ anuppadam? comp. 5, 91. 104. — 44. atthamâsaṃ F. — 45. satt' vass' coro âsi Pakuḍḍako? comp. 11, 2. — 46. Instead of Candavajji, *vajjiṃ, the MSS. often have Candavajjo, *vajjam.

dasadasakavassamhi sambuddhe parinibbute
 Vesāliyaṃ Vajjiputtā dīpenti dasa vatthuke. |
 tathāgatenā paṭikkhitaṃ sabbāṃ dīpenti akappiyaṃ.
 Sabbakāmi ca Śāḷho ca Revato Khujjasobhito |
 Yaso ca Sāṇasambhūto ete saddhivihārikā
 50 therā' Ānandatherassa diṭṭhapubbā tathāgataṃ, |
 Sumano Vāsabhagāmi ca seyyā saddhivihārikā
 dve ime Anuruddhassa diṭṭhapubbā tathāgataṃ, |
 ete sattaśatā bhikkhū Vesāliyaṃ samāgatā
 vinayaṃ paṭigaṇhanti ṭhapitaṃ buddhasāsane. |
 sabbe pi visuddhacakkhū samāpattinhi kovidā
 pannabhārā viśaṃyuttā sannipāte samāgatā. |
 dutiyasaṃgahaṃ nīṭṭhitaṃ. bhānavāraṃ catutthaṃ.

V.

Parinibbānasamaye Kusinārāyaṃ naruttame
 satta satasahassāni jinaputtā samāgatā. |
 etasmiṃ sannipātāmi thero Kassapasavhaya
 satthukappo mahānāgo, paṭhavyā n' atthi īdiso, |
 arahantānaṃ pañcasataṃ uccinivāna Kassapo
 varaṃ varaṃ gahetvāna akāsi dhammasaṃgahaṃ. |
 paṇḍinaṃ anukampāya sāsanaṃ dīghakālikaṃ
 akāsi dhammasaṃgahaṃ tiṇṇaṃ māsānaṃ accaye
 sampatte catutthe māse dutiye vassupanāyike. |
 Sattapaṇṇaguahadvāre Māgadhānaṃ Giribbaje
 5 satta māsehi nīṭṭhāsi paṭṭhama saṃgaho ayaṃ. |
 etasmiṃ saṃgahe bhikkhū agganikkhittakā bahū
 sabbe pi pāramippattā lokanāthassa sāsane. |
 dhutavādānaṃ aggo so Kassapo jinasāsane,
 bahussutānaṃ Ānando, vinaye Upālisavhaya, |
 dibbacakkhumhi Anuruddho, Vaṅgiso paṭibhānavā,
 Puṇṇo ca dhammakathikānaṃ, vicitrakathī Kumārakassapo, |
 vibhajjanamhi Kaccāno, Koṭṭhiko paṭisaṃbhidaṃ,

48. *vassamhi Y, *vassāni FG1, *vassānaṃ N. — 51. The Samantapā-
 sādīkā, in which this stanza is quoted, has seyyā instead of seyyā.

V, 1. puruttame Z. — 4: comp. 7, 57. — 5. Magadhānaṃ! —

aññe p' atthi mahâtherâ agganikkhittakâ bahû. |
 tehi c' aññehi therebi katakiccebi sâdhuhi
 pañcasatehi therehi dhammavinayo ca saṃgāto.
 therehi katasamgaho theravâdo 'ti vuccati. | 10
 Upâliṃ vinayaṃ pucchitvâ dhammaṃ Ânandapaṇḍitaṃ
 akāṃsu dhammasamgāhaṃ vinayañ cāpi kevaḷaṃ. |
 jinassa santike gahitâ dhamnavinayâ ca te ubho
 Upâlithero ca Ânando saddhamme pâramigato |
 pariyâyadesitañ cāpi atho nippariyâyadesitaṃ
 nītatthañ c' eva neyyatthaṃ dīpiṃsu suttakovidâ. |
 aggassa santike aggaṃ gahetvâ vākyam tathâgataṃ
 agganikkhittakâ therâ aggaṃ akāṃsu samgāhaṃ,
 tasmâ hi so theravâdo aggavâdo 'ti vuccati. |
 visuddho apagatadoso theravâdānam uttamo
 pavattittha cira-kālaṃ vassānaṃ dasadhâ dasâ 'ti. | 15

Nikkhante paṭhame vassasate sampatte dutiye sate
 mahâbhedo ajâyittha theravâdanam uttamo. |
 Vesâlivajjiputtakâ dvâdasa sahaṣṣâ samâgatâ
 dasa vatthûni dīpesuṃ Vesâliyaṃ puruttame. |
 siṅgilonadvaṅgulakappaṃ gāmantarârâṇavâsanam
 numatiâciṇṇamathitajalogiṃ cāpi rūpiyaṃ
 nisīdanam adasakaṃ dīpiṃsu buddhasāsane. |
 uddhammaṃ ubbinayaṃ ca apagataṃ satthusāsane
 attthaṃ dhammañ ca bhinditvâ vilomāni dīpayiṃsu te. |
 tesam niggaḥanattāya bahû buddhassa sāvaka
 dvâdasa sataśaḥṣāni jinaputtâ samâgatâ. | 20
 etasmiṃ sannipâtasmiṃ pâṇokkhâ aṭṭha bhikkhavo
 satthukappâ mahânâgâ durâsadâ mahâgaṇi: |
 Sabbakāmi ca Sālho ca Revato Khujjasobhito
 Vāsabhagāmi Sumano ca Sāṇavāsi ca Sambhuto |
 Yaso Kākandakaputto jinena thomito isi,
 pāpānam niggaḥattāya Vesâliyaṃ samâgatâ. |

10. The words „pañcasatehi therehi“ are wanting in all the MSS. except N. Comp. 4, 6. — 12. dhammavinayaṃ Z. — 15. vassāni? — 16. theravâdānam AF, — anumatī Z. — 19 et seq. Compare d'Alwis, *Introd. to Kaccāyana*, p. 54 et seq., *Catalogue*, p. 142 et seq. — 19. apagataṃ satthusāsana? apagatasatthusāsanaṃ? Cullavagga: iti p' idam vatthum uddhammaṃ ubbinayaṃ apagatasatthusāsanaṃ. — vilomāni ABG, *māsi F, *māni N, *maṃ Z.

Vāsabhagāmi ca Sumano Anuruddhassānuvattakā,
avasesā therānandassa dīṭṭhapubbā tathāgataṃ. |

Susunāgassa putto Asoko tadā āsi mahīpati,

25 Pāṭaliputte nagaramhi rajjaṃ kāresi khattiyo. |

tañ ca pakkhaṃ labhivāna aṭṭha therā mabiddhikā
dasa vatthūni bhinditvā pāpe niddhamayaṃsu te. |

niddhametvā pāpabhikkhū madditvā vādapāpakaṃ

sakavādasodhanatthāya aṭṭha therā mahiddhikā |

arahantānaṃ sattasataṃ uccinitvāna bhikkhavo

varaṃ varaṃ gahetvāna akaṃsu dhammasaṃgahaṃ. |

Kūṭāgārasālāy' eva Vesāliyaṃ puruttame

aṭṭhamāsehi nīṭṭhāsi duttiyo saṃgaho ayaṃ ti. |

Nikkaḍḍhitvā pāpabhikkhū therehi Vajjiputtakā

30 aññaṃ pakkhaṃ labhivāna adhammavādī bahū janā |

dasa saḥassī saṃāgantvā akaṃsu dhammasaṃgahaṃ,

tasmāyaṃ dhammasaṃgīti Mahāsaṃgīti vuccēti. |

Mahāsaṃgītikā bhikkhū vilomaṃ akaṃsu sāsanaṃ,

bhinditvā mūlasaṃgahaṃ aññaṃ akaṃsu saṃgahaṃ. |

añnattha saṃgahitaṃ suttaṃ añnattha akarīṃsu te,

atthaṃ dhammañ ca bhindīṃsu ye nikāyesu pañcasu. |

pariyāyadesitañ cāpi atho nippariyāyadesitaṃ

nītatthañ c' eva neyyatthaṃ ajānitvāna bhikkhavo |

aññaṃ sandhāya bhaṇitaṃ añnatthaṃ ṭhapaṃsu te,

35 byañjanacchāyāya te bhikkhū bahu atthaṃ vināsayuṃ. |

chaḍḍetvā ekadesaṃ ca suttaṃ vinayañ ca gambhīraṃ

paṭirūpaṃ suttaṃ vinayaṃ tañ ca aññaṃ karīṃsu te. |

parivāraṃ atthuddhāraṃ abhidhammappakaraṇaṃ

paṭisaṃbhidaṃ ca niddesaṃ ekadesaṃ ca jātakam

ettakaṃ vissajjetvāna aññāni akarīṃsu te. |

nāmaṃ līgaṃ parikkhāraṃ ākappakaraṇāni ca

pakatibhāvaṃ vijahetvā tañ ca aññaṃ akaṃsu te. |

30—33. These stanzas are quoted in the Kathāvatthu-Aṭṭhakathā (MS. of the Paris National Library, fonds Pāli, 229); I designate the readings of this MS. by K. — 30. nikkadḍhitā K, d'Alwis. — 31. saḥassā K, d'Alwis. — mahāsaṃgīti vuccati NK, d'Alwis, vuccati (omitting mahāsaṃgīti) FG1, sattasutikā ti v° Z, saṃgīti pavuccati ABG2. mahāsaṃgīti vuccati? — 33. bh° nikāyesu ca pañcasu, d'Alwis; bh° vinaye nikāyesu ca pañcasu K. — 35. bahuṃ K, d'Alwis. — 36. vinayagambhīraṃ ZK, d'Alwis. — abhidhammaṃ chappakaraṇaṃ K, d'Alwis. — 38. vijahitvā AK.

pubbamgamâ bhinnavâdâ Mahâsaṃgītikârakâ,
tesaṃ ca anukāreṇa bhinnavâdâ bahû ahû. |
tato aparakâlamhi tasmim bhedo ajâyatha:
Gokulikâ Ekabyohârâ duvidhâ bhijjittha bhikkhavo. | 40
Gokulikânaṃ dve bhedâ aparakâlamhi jâyatha:
Bahussutakâ ca Paññatti duvidhâ bhijjittha bhikkhavo. |
Cetiya ca punavâdi Mahâsaṃgītibhedakâ.
pañca vâdâ ime sabbe Mahâsaṃgītinûlakâ |
atthaṃ dhammaṃ ca bhindimsu ekadesaṃ ca saṃgahaṃ
gaṇṭhiṃ ca ekadesamhi chaḍḍetvâ aññaṃ akaṃsu te. |
nâmaṃ līgaṃ parikkhâraṃ âkappakaraṇâni ca
pakatibhâvaṃ vijahetvâ taṃ ca aññaṃ akaṃsu te. |
visuddhatheravâdamhi puna bhedo ajâyatha:
Mahimsâsakâ Vajjiputtakâ duvidhâ bhijjittha bhikkhavo. | 45
Vajjiputtakavâdamhi catudhâ bhedo ajâyatha:
Dhammuttarikâ Bhaddayânikâ Chandagarikâ ca Sammiti. |
Mahimsâsakânaṃ dve bhedâ aparakâlamhi jâyatha:
Sabbatthavâdâ Dhammaguttâ duvidhâ bhijjittha bhikkhavo. |
Sabbatthavâdâ Kassapikâ Kassapikâ Saṃkantikâ,
Suttavâdâ tato aññâ anupubbena bhijjatha. |
ime ekâdasa vâdâ pabhinnâ theravâdato
atthaṃ dhammaṃ ca bhindimsu ekadesaṃ ca saṃgahaṃ
gaṇṭhiṃ ca ekadesamhi chaḍḍetvâna akaṃsu te. |
nâmaṃ līgaṃ parikkhâraṃ âkappakaraṇâni ca
pakatibhâvaṃ vijahetvâ taṃ ca aññaṃ akaṃsu te. | 50
sattarasa bhinnavâdâ eko vâdo abhinnako,
sabbeva' atthârasa honti 'bhinnavâdena te saha. |
nigrodho va mahârukkho theravâdânaṃ uttamo
anûnaṃ anadhikaṃ c' eva kevalaṃ jinasâsanam,
kaṇṭakâ viya rukkhamhi nibbattâ vâdasesakâ. |
paṭhame vassasate n' atthi, dutiye vassasatantare
bhinnâ sattarasa vâdâ ūppannâ jinasâsane. |

39. ahaṃ N. — 41. Bahussutikâ K, d'Alwis; Bâhulikâ ABG2. —
Paññatti. — 42. punavâdi. — 44. vijahitvâ AK. — 46. Channa-
garikâ ca Sammiti? — 47. 48. Sabbatthivâdâ, d'Alwis. — 48. aññe?
K: Sakantikânaṃ Suttavâdi anupubbena bhijjatha. — 49. chaḍḍetvâ
aññaṃ akaṃsu te K. — 50. vijahitvâ AK

Hemavatikā Rājagirikā Siddhatthā Pubbāparaselikā
 aparo Rājagiriko chaṭṭhā uppannā aparāparā. |
 ācariyavādaṃ niṭṭhitam.

Anāgate vassasate vassān' atṭhārasāni ca
 55 uppajjissati so bhikkhu samaṇo paṭirūpako, |
 brahmalokā cavitvāna uppajjissati mānuse
 jacco brāhmaṇagottena sabbamantāna pāragu, |
 'Tisso 'ti nāma nāmena Putto Moggalisavhayo.
 Siggavo Candavajjo ca pabbājessanti dāraḥkaṃ. |
 pabbajito tadā Tisso pariyattiṃ ca pāpūni
 bhinditvā titthiyavādaṃ patitṭhapessati sāsanaṃ. |
 Pāṭaliputte tadā rājā Asoko nāma nāyako
 anusāsati so rajjaṃ dhammiko ratṭhavaḍḍhano. |
 sabbe sattasatā bhikkhū anusāsetvāna sāsanaṃ
 60 dāsa vatthūni bhinditvā therā te parinibbutā. |
 brahmalokā cavitvāna uppanno mānuse bhava,
 jātīyā soḷasavasso sabbamantāna pāragu. |
 pucchāmi samaṇaṃ pañhaṃ ime pañhe viyākara,
 iruvedaṃ yajurvedaṃ sāmavedaṃ pi nighaṇḍuṃ itihāsaṃ ca
 pañcamam. |
 therena ca katokāso pañhaṃ pucchi anantaro.
 paripakkaññaṃ māṇavaṃ Siggavo etad abravi: |
 ahaṃ pi māṇava pañhaṃ pucchāmi buddhadesitaṃ,
 yadi pi kusalo pañhaṃ byākaroḥi yathātathaṃ. |
 bhāsitena saha pañhe: na me ditṭhaṃ na me sutam,
 65 pariyāpuṇāmi taṃ mantam, pabbajjā mama ruccati. |
 sambādhāya gharāvāsū nikkhamitvāna māṇavo
 anagāriyaṃ santibhāvaṃ pabbaji jinasāsane. |
 sikkhākāmaṃ garucittaṃ Candavajjo bahussuto
 anusāsittha sāmaṇeraṃ navaṅgaṃ satthusāsanaṃ, |
 Siggavo niharitvāna pabbajāpesi dāraḥkaṃ,
 susikkhitaṃ mantadharaṃ Candavajjo bahussuto
 navaṅgaṃ anusāsetvā therā te parinibbutā 'ti. |

54. Apararājagirikā? — chadhā N. — 57. The MSS. almost constantly read Candavajjo instead of Candavajji. — 60. anusāsitvāna? — 62. samaṇa? comp. v. 65: māṇava. — 63. anantaram A1, *ro A2 G1 N, *rā BG2 F, *re Z. anuttaram? comp. 6, 28. — 65. bhāsitena saha pañhena? — 66. sambādhasmā?

Candaguttassa dvevasse catusatthi ca Siggavo tadā,
 atthapaññāsa vassāni Pakuṇḍakassa rājino,
 upasampanno Moggaliputto Siggavatherasantike. |
 Tisso Moggaliputto ca Candavajjassa saṅtike
 vinayaṃ uggahetvāna vimutto upadhisamkhaye. | 70
 Siggavo Candavajjo ca Moggaliputtaṃ mahājutim
 vācesuṃ piṭakaṃ sabbaṃ ubhato samgahapunnakaṃ. |
 Siggavo nānasampanno Moggaliputtaṃ mahājutim
 katvā vinaya pāmokkhaṃ nibbuto so chasattati. |
 Candagutto rajjaṃ kāresi vassāni catuvīsati,
 tasmiṃ cuddasavassamhi Siggavo parinibbuto |
 āraññako dhutavādo appiccho kānane rato
 sabbaso so rato danto saddhamme pāramigaṭo |
 pantasenāsane ramme ogāhetvā mahāvanam
 eko adutiyo sūro siho va girigabbhare. | 75
 nibbuto lokanāthassa vassāni soḷasaṃ ahū,
 samasatthi tadā hoti vassaṃ Upālipaṇḍitaṃ, |
 Ajātasattu catuvīsaṃ, Vijayassa soḷasaṃ ahū,
 Dāsako upasampanno Upālitherasantike. |
 cattālīs' eva vassāni Dāsako nāma paṇḍito,
 Nāgadāse dasavasse, Pakuṇḍakassa vīsati, |
 upasampanno Sonako thero Dāsakasantike.
 cattālīsavasso dhiro thero Sonakasavhayo, |
 Kālāsokassa dasavasse, Tambapaññiantarāvāse vassaṃ eka-
 dasaṃ bhava,
 Siggavo upasampanno Sonakatherasantike. | 80
 Candaguttassa dvevasse, catusatthi Siggavo tadā,
 atthapaññāsa vassāni Pakuṇḍakassa rājino,
 upasampanno Moggaliputto Siggavatherasantike. |
 Asokadhaminassa chavasse chasatthi Moggaliputto ahū,
 atthacattārisa [vassāni] Muṭṭasīvassa rājino,
 Mahindo upasampanno Moggaliputtassa santike. |
 ugghahesi vinayaṃ ca Upāli buddhasantike,

71. ubho samgahasuttakaṃ? Comp. 7, 28. — 76. lokanātha samim?
 comp. 4, 27. — 78. Paṇḍarājassa vīsati? comp. 4, 41. — 82. Instead
 of chasatthi it ought to be satthi. — atthacattālīsaṃ Muṭṭasīvassa rājino N,
 atthacattārisaṃ (*sa A) ABG, omitting the following words; aṭṭhacattādi-
 paṇḍ F. Z: atthacattārisavassamhi Mahindo nāma yatissaro upasampanno suvi-
 suddho Mogg' s'.

Dāsako vinayaṃ sabbam Upālitherasantike
 uggaḥetvāna vācesi upajjhāyo va sāsane. |
 vācesi Dāsako thero vinayaṃ Sonakassa pi,
 pariyāpunitvā vācesi upajjhāyassa santike. |
 Sonako buddhisāṃpanno dhammavinayakovido
 85 vācesi vinayaṃ sabbam Siggavassa anuppadam. |
 Siggavo Candavajjo ca Sonakasaddhivihārikā,
 vācesi vinayaṃ thero ubho saddhivihārike. |
 Tisso Moggaliputto ca Candavajjassa santike
 vinayaṃ uggaḥetvāna vimutto upadhisamkhaye. |
 Moggaliputto upajjhāyo Mahindam saddhivihārikam
 vācesi vinayaṃ sabbam theravādam anūnakam. |
 parinibbute sambuddhe Upālithero mahājūti
 vinayaṃ tāva vācesi tiṇṣa vassam anūnakam. |
 saddhivihārikam theram Dāsakam nāma paṇḍitam
 90 vinayattḥāne ṭhapetvāna nibbuto so mahāmati. |
 Dāsako Sonakam theram saddhivihāriṃ anuppadam
 katvā vinayapāṃokkham catusatṭhiṇhi nibbuto. |
 Sonako chaḷabhiññāṇo Siggavam ariyatrajam
 vinayattḥāne ṭhapetvāna chasatṭhiṇhi ca nibbuto. |
 Siggavo nānasampanno Moggaliputtaṃ ca dārakam
 katvā vinayapāṃokkham nibbuto so chasattati. |
 Tisso Moggaliputto ca Mahindam saddhivihārikam
 katvā vinayapāṃokkham chāsītivassamhi nibbuto. |
 catusattati Upāli ca, catusatṭhi ca Dāsako,
 chasatṭhi Sonako thero, Siggavo tu chasattati,
 95 asīti Moggaliputto, sabbesaṃ upasampadā. |
 sabbakālamhi pāṃokkho vinaye Upālipaṇḍito,
 paññāsaṃ Dāsako thero, catucattārīsaṃ ca Sonako,
 pañcapaññāsavassaṃ Siggavassa, atṭhasatṭhi Moggaliputta-
 savhaya. |
 Udayo soḷasa vassāni rajjam kāresi khattiyo,
 chavasse Udayabhaddamhi Upālithero nibbuto. |
 Susunāgo dasavassaṃ rajjam kāresi issaro,
 atṭhavasasse Susunāgamhi Dāsako parinibbuto. |

85. dhammavinayiko muni N, *yako muni F, *sokā muni G1. —
 94. chāsītivassamhi N, atṭhatīssamhi Y, atṭhatīssāmbi F. The correct num-
 ber would be eighty.

Susunâgass' accayena honti te dasa bhâtaro,
 sabbe bâvisati vassam rajjam kâresu vamsato.
 imesam chatthe vassânam Sonako parinibbuto. |
 Candagutto rajjam kâresi vassâni catuvīsati,
 tasmiñ cuddasavassamhi Siggavo parinibbuto. | 100
 Bindusârassa yo putto. Asokadhammo mahâyaso
 vassâni sattatimsam pi rajjam kâresi khattiyo. |
 Asokassa chavisativasse Moggaliputtasavhaya
 sâsanam jotayitvâna nibbuto âyusamkhave. |
 catusattativassamhi thero Upâlipaṇḍito
 saddhivihârikam theram Dâsakam nâma paṇḍitam
 vinayattihâne thapetvâna nibbuto so mahâgaṇi. |
 Dâsako Sonakam theram saddhivihârikam anuppadam
 katvâ vinayapâmokkham catusatthimhi nibbuto. |
 Sonako chalabhinnâno Siggavam ariyatrajam
 vinayattihâne thapetvâna chasatthimhi parinibbuto. | 105
 Siggavo nânasampanno Moggaliputtañ ca dârakam
 katvâ vinayapâmokkham nibbuto so chasattati. |
 Tisso Moggaliputtô so Mahindam saddhivihârikam
 katvâ vinayapâmokkham asitivassamhi nibbuto. |
 bhânavâram pañcamam nitthitam.

VI.

Dve satâni ca vassâni atthârasa vassâni ca
 sambuddhe parinibbute abhisitto Piyadassano. |
 âgatâ râjaidhhiyo abhisitte Piyadassane,
 pharati puññatejañ ca uddham adho ca yojanam,
 Jambudipe mahâraje balacakke pavattati. |
 vaso Anotatto daho Himavâpabbatamuddhani,
 sabbosadhena samyuttâ soḷasam pi kumbhiyo
 tadâ devasikam niccam devâ abbiharanti te. |

99. Kâiâsokass' accayena? — vissuto AZ, vissutâ BG2. vamsato X.
 — 107. châtiti N; asiti, the other MSS.

VI, 2. mahâraje ABG2, *jja CG1R, *jjam MnF. — balacakkaṃ? —
 3. vaso Anotatto yo A, vaso Anodatto dayo G, vaso Anotatto daho N.
 vahe Anodattadahe F, Anodattodakam yeva Z. In B these words are wanting.
 yo so An° daho? tassa Anotatto daho? Samantapâs.: „devasikam eva
 tassa devatâ ... âharanti.“ — soḷasamhi k° A1, *sam pi A2, *sam pi BG,

nāgalatādantakattḥam sugandham pabbateyyakam
 mudusiniddham madhuram rasavantam manoramam
 tadā devasikam niccam devatābhiharanti te. |
 āmalakam osadhañ ca sugandham pabbateyyakam
 mudusiniddham rasavantam mahābhūteh' upatthitam
 5 tadā devasikam niccam devatābhiharanti te. |
 dibbapānam ambapakkañ ca rasavantam sugandhakam
 tadā devasikam niccam devatābhiharanti te. |
 Chandadāhato va pañcavaṇṇam pāpuraṇahivāsanam
 tadā devasikam niccam devatābhiharanti te. |
 sisanhānagandhacūṇṇam tathā cānuvilepanam
 mudukaṃ pārupattāya sumanaduṣṣam asuttakam |
 mahārāhaṃ añjanañ ca sabban tam nāgalokato
 tadā devasikam niccam nāgarājāharanti te. |
 ucchuyatthipūgamattam pītakam hatthapuñchanam
 10 tadā devasikam niccam devatābhiharanti te. |
 nava vāhasahassāni suvāharanti sāliyo undurehi visodhitā,
 makkhikā madhukam karuṃ, acchā kūtamhi koṭayum, |
 sakunā suvaggajātā karavikā madhurassarā
 Asokapuññatejēna sadā sāventi mānuse. |
 kappāyuko mahānāgo catubuddhaparicārako
 suvaṇṇasamkhalikābaddho puññatejēna āgaṭṭo, |
 pūjesi rattamālehi Piyadassi mahāyaso.
 vipāko piṇḍapātassa paṭiladdho sudassano. |

Candaguttassāyam nattā Bindusārassa atrajo
 rājaputto tadā āsi Ujjenikaramolino,

15 anupubbena gacchanto Vedissanagaram gato. |
 tatrāpi ca setthidhītā Devī nāmā 'ti vissutā
 tassa samvāsam auvāya ajāyi puttam uttamam. |
 Mahindo Samghamittā ca pabbajjam samarocayum,

*sam ca Z, *sam pi ca N, *sa pi caca F. soḷasa ambukumbhiyo?
 so]° pāṇiyakumbhiyo? Samantapās.: „Anotattadāhato ... soḷasa pāṇi-
 yaghe ... devatā āharanti.“

5. °hupattḥite A, °hupattḥitam B, °hupattḥitam G, °su patthitam Z, °hi
 patthitam N, °hi patthitam F, mahābhūpehi patthitam° — vv. 6—10 are
 wanting in all the Sinhalese MSS., vv. 6—9 in F also. — 7. Chaddantato
 pañc°? — Ārupanattāyā? Samantapās.: pārupanattāyā asuttamayikaṃ
 sumanapuppapaṇam. — 11. kūṭehi koṭṭayum? — 15. [Ujjen]-
 nagara[molino] N, Ujjenikaramolino (°yo Z) Y, Uccenikaramolino F. —
 16. tassā Y. — uttamo YF.

abho pi pabbajitvâna bhindimsu bhavabandhanam. |
 Asoko rajjam kâresi Pâtaliputte puruttame,
 abhisitto tîni vassâni pasanuo buddhasâsane. |
 yadâ ca parinibbâyi sambuddho Upavattane
 yadâ ca Mahindo jâto Moriyakulasambhavo
 etthantare yaṃ gaṇitam vassam bhavati kittakam? |
 dve vassasatâni honti catuvassam paṇ'uttari
 samantarambi so jâto Mahindo Asokatrajo. |
 Mahindadasayassamhi pitâ bhâte aghâtayi,
 Jambudîpam 'nusâsento catuvassam atikkami, |
 hantvâ ekasate bhâte vaṃsam katvânâ ekato
 Mahindacuddasame vasse Asokam abhisinçayam. |
 Asokadhammo 'bhisitto paṭiladdhâ ca iddhiyo,
 mahâtejo puññavanto dîpe cakkapavattako. |
 paripuñṇavâsavaṃsamhi Piyadass'âbhisinçayam.
 pâsaṇḍam parigaṇhanto tîni vassam atikkami. |
 dvasatthiditthigatikâ pâsaṇḍâ channavutikâ,
 sassataucchedamûlâ sabbe dvîhi patitthitâ, |
 nigantthâcelakâ c'eva itarâ paribbâjakâ
 itarâ brâhmaṇâ 'ti ca aññe ca puthuladdhikâ. |
 niyantissassatucchede sammûlhe hînaditthike
 itobahiddhâpâsaṇḍe titthiye nânâditthike
 sârâsâram gavesanto puthuladdhî nimantayi. |
 titthigane nimantitvâ pavesetvâ nivesanam
 mahâdânam padatvâna pañham pucchi anuttaram. |
 pañham puṭṭhâ na sakkonti vissajjetum sakâ balâ,
 ambaṃ puṭṭham labujam vâ byâkarimsu apaññakâ. |
 anumattam pi sabbesam alan te puna desanam.
 bhinditvâ sabbapâsaṇḍam haritvâ puthuladdhike

22. Mahindacuddasavasse Z, °dacudda-same vasso ('sse A) ABG.
 °dacuddasamavasse F, °de cuddasame vasse N. — 24. pâsaṇḍe A. Comp.
 v. 30. — 26. itarâ brâhmaṇâ N; itarâ is wanting in the other MSS. —
 brâhmaṇâpi ca? — 27. niyatisass°? nigantthasass°? — 28. nimant-
 etvâ A. — nivesane YF. — 29b. puṭṭho AZ, °ṭṭham BGN, suttham F.
 ambaṃ puṭṭho (puṭṭhâ?) labujam va? — 30. The king, as is related
 in the Samantapâsâdikâ, invited the ascetics to sit down on what seats they
 judged due to themselves. They placed themselves on different kinds of
 low seats, whereas Nigrodha took his seat on the royal throne. I there-
 fore propose to correct this line thus: anumattam pi sabbesam alan te puna
 nisidanam.

iti rājā vincintesi: aññe pi ke labhāmaṣe
 ye loke arahanto ca arahattamaggañ ca passanti? |
 samvijjanti ime loke, na yimaṃ lokam asuññatam,
 kadābaṃ sappurisaṇaṃ dassanaṃ upasaṃkame?
 tassa subhāsitaṃ sutvā rājā demī savijitaṃ. |
 iti rājā vicintento dakkhiṇeyye na passati,
 niccaṃ gavesati rājā silavante supesale. |
 caṅkamaṃ tamhi pāsāde pekkhamāno bahū jane
 rathiyā piṇḍāya carantaṃ Nigrodhaṃ samaṇaṃ addasa. |
 pāsādikaṃ abhikkantaṃ paṭikkantaṃ vilokitaṃ
 35 ukkhiṭṭacakkhusampannaṃ arahantaṃ santamānasaṃ |
 uttamadaṇṭhapattāṃ dantaṃ guttaṃ surakkhitaṃ
 kulagaṇe asaṃsatthaṃ nabhe candaṃ va nimmalāṃ, |
 kesarī va asantāsaṃ, aggikkhandhaṃ va tejitaṃ,
 garaṃ durāsadaṃ dhīraṃ santacittaṃ samāhitaṃ, |
 khīṇāsavaṃ sabbaklesasodhitaṃ purisuttamaṃ
 cāravihārasampannaṃ sampassaṃ samānuttamaṃ |
 sabbagaṇagataṃ Nigrodhaṃ pubbasahāyaṃ vicintayi
 pubbe suciṇṇakusalaṃ ariyamaggaphale tṭhitaṃ, |
 40 rathiyā piṇḍāya carantaṃ munim moneyyavussati. |
 jigimsamāno sa dhīro cintayi: |
 buddho ca loke arahā sāvako lokuttaramaggaphale tṭhito
 mokkhañ ca nibbānagato asaṃsayam aññataro esa therō
 gurūnaṃ. |
 so pañcapītipasādaṃ paṭilabhi ulāraṃ pāmojjamanappa-
 sādito,
 nidhiṃ va laddhā adhanaṃ pamodito iddho manoicchitaṃ
 va Sakkopamo. |

32. apañhakaṃ N. suññataṃ? Comp. the following stanza of the
 Buddhavaṃsa: evaṃ nirākulāṃ āsi suññataṃ titthiyeḥi taṃ, vicittaṃ ara-
 hanteḥi vasibhūteḥi tādīhi. — sajjvitaṃ A, savijitaṃ BG, yaṃ jitaṃ Z,
 savijitaṃ N, samvājitaṃ F. — 35. okkhiṭṭac* A. Comp. Mahāvagga I,
 23, 2. — 36. kulagaṇe A. — 38. sampassaṃ X, *ssa G1, *ssi Y. —
 39. pubbasamayam? — 40. piṇḍāya is wanting in all the MSS., ex-
 cept in N. — 40. 41. sunimonavayitaṃ jigimsamāno virācintayi AG1, suni-
 monavassitaṃ jigimsamāno sa viro cintayi F, munim moneyyavussati jigimsamāno
 sa dhīro cintayi N, passitvā so vicintayi Z. These words are wanting in BG2.
 munim moneyyavussitaṃ ... jigimsamāno sa dhīro vicintayi? —
 42. buddho va? — sāvako A. — After „tṭhito“ we ought to insert
 „muni“ or a similar expression. — 43. pāmojjaṃ manappaśādito?

āmantayī aññatarekamaccam: handa bhikkhan tam tara-
mānarūpo
nayeḥi pāsādikam santavuttim nāgo va yantam rathiyā
kumārakam |

asantāsam santagunādhivāsitaṃ. |

45

rājā pasādavipulam paṭilabhi udaggahattho manasābhicin-
taya:

nissamsayam uttamadhammapatto aditthapubbo ayam puris-
uttamo. |

vimamsamāno punad evam abravī: supaññattam āsanam ...
patthataṃ,

nisīdayī pabbajitattam āsane, (mayā anuññātam tassābhi-
patthitaṃ. |

ādāya rañño vacanam padakkhiṇam ... gahetvā abhirūhi
āsane,

nisīdi pallaṅkavare asantāso Sakko va devarājā Paṇḍu-
kambale. |

vicintayī rājā: ayam aggadārako nīccalo asantayī .. atthi nu
tam |

disvā rājā tam taruṇam kumārakam ariyavattaparihārakam
varam

susikkhitam dhammavinayakovidam disvā rājā taruṇam ku-
mārakam pasannacitto punad evam abravī: |

50

desehi dhammam tava sikkhitam mama, tvam eva satthā,
anusāsitaṃ tayā

karomi tuyham vacanam mahāmuni, anusāsa maṃ ... su-
ṇoma desanam. |

sutvāna rañño vacanam sutejitaṃ navaṅgasatthe paṭisam-
bhidaṭṭhito

44. bhikkhantaṃ Y, *nto G1N, *nto F. bhikkhan tam? — 45. na-
yeha? — santagunādhivāsitaṃ (*kam F) YF, santagunādhivāsitaṃ N. santa-
gunādhivāsitaṃ? — 46. pasādam v? — uttamadamathapatto N. —
47. nisīdāhi pabbajitagghamāsane (Mahāvamsa, p. 28. l. 6: „anurūpe
āsane“) mayā anuññātam tayābhipatthitaṃ? — 48. ca dakkhiṇam
AB. sa dakkhiṇam karam (see Mahāvamsa, p. 25, l. 8) gahetvā? —
49. asantāpiti (*piti BG2) tam ABG2, asantāpiti akatthinu tam G1, asan-
tapi (*yi N) atthi nu tam X, asantāpiti atthi Z. asantāso ...? — 50. va-
ram N, cari F, dhari Y. — The repetition of „disvā — kumārakam“ ought
to be expunged. — 51. sutopadesanam (sun° G1) ABG, which may be
correct. In Z, v. 52 and the last Pāda of v. 51 are wanting.

vilolayi tepitakam mahārahamaṃ, tam addasa appamādasu-
desanaṃ: |

appamādo amatapadaṃ, pamādo maccuno padaṃ,
appamattā na mīyanti, ye pamattā yathā matā. |

Nigrodhadhīraṃ anumodayantaṃ rājā vijāniya tam agga-
hetuṃ,

ye keci sabbaññubuddhadesitā sabbesaṃ dhammānaṃ imassa
mūlakā. |

ajj' eva tuṃhe saraṇaṃ upemi buddhaṃ ca dhammaṃ sara-
ṇaṃ ca saṅghaṃ,

55 saputtadāro sahaññātakajjano upāsakattaṃ paṭivedayāmi taṃ.
saputtadāro saraṇe paṭiṭṭhito Nigrodhakalyāṇanmittassa
āgaṇaḥ:

pūjemi caturo satasahassarūpiyaṃ aṭṭhaṭṭhakaṃ niccabha-
ttaṃ ca therāṇi. '

tevijjā iddhippattā ca cetopariyāyakovidā
khiṇāsavā arahanto bahū buddhassa sāvaka. |

theraṃ avoca punad eva rājā: icchāmi saṅgharatanassa
dassanaṃ,

samāgamaṃ sannipatanti yāvataḥ abhivādayāmi suṇāmi dham-
maṃ. |

samāgatā satthisahassabhikkhū, dūtā ca raṇṇo paṭiveda-
yimsu:

saṅgho mahāsannipāto sutuṭṭho, gacchasi tvaṃ icchasi saṅ-
ghadassanaṃ. |

dūtassa vacanaṃ sutvā Asokadhammo mahīpati

60 āmantayi nātsaṅghamittāmacce ca bandhave: |

dakkhiṇadānaṃ dassāma mahāsaṅghasamāgame,
karoma veyyāvatikaṃ yathāsattim yathābalaṃ. |

maṇḍapaṃ āsanaṃ udakaṃ upaṭṭhānaṃ dānabhōjanaṃ
paṭiyādentu me khippaṃ dānārahaṃ anucchavaṃ. |

54. vijāniya taṃ aggaheṭuṃ ABG2, vijānimsu taṃ aggaheṭuṃ Z, vijāni
(°ni N) bahuni (°hūni N) gaheṭuṃ (ggaheṭuṃ G1) XG1. — °buddhena
desitā ABG2. — imassa mūlakā XG1, imaṃ mūlakaṃ ti (°kaṃ ti A., °kā
ti B) ABG2, imassa mulakā Z. im(aṃ) assu mūlakaṃ? — 58. sānni-
patanti ABG, santi pataṇti Z, sannipatantu X. — 59. sannipatiṃsu tuṭṭhā
(sant° A; kuṭṭh. Z) Y, sannipāta sutuṭṭhā G1, sannipāto sutuṭṭho N, sanni-
pādātā suduṭṭhā F. — gacchāhi Z. — icchāmi F. gacchāhi tvaṃ icchi-
taṃ s°? — G1. dakkhiṇadhammaṃ (°dhammaṃ N) XG1. dakkhiṇadā-
naṃ? — 62. pānabhōjanaṃ? — anucchaviṃ ABG2.

supeyyabhattachârâ ca suciyâgususaṃkhatâ
 paṭiyâdetu me khippaṃ manunñāṃ bhojanaṃ sucim. |
 mahādānaṃ ca dassāmi bhikkhusaṃghe gaṇuttame,
 nagaramhi bheriyo vajjantu, vithi sammajjantu te,
 vikirantu vâlukaṃ setaṃ pupphaṃ ca pañcavaṇṇakaṃ, |
 mālaggahiyaṃ toraṇaṃ ca kadali puṇṇaghaṭaṃ subhaṃ
 utukkamaṇḍapaṃ thūpaṃ ṭhapayantu tahiṃ-tahiṃ. | 63
 vatthehi ca dhajaṃ katvā bandhayaṇtu tahiṃ-tahiṃ,
 mālādāmasamāyuttā sobhayaṇtu imaṃ puraṃ. |
 khattiyā brāhmaṇā vessā suddā aññakulāsu ca
 vatthaṃ ābharaṇaṃ pupphaṃ nānālaṅkārabhūsitā
 ādāya dīpaṃ jalamānaṃ gacchantu saṃghadassanaṃ. |
 sabbaṃ ca tālāvacaraṃ gandhabbā nānākulā sikkhitā
 vajjantu vaggusavanīyā sussarā, gacchantu aggavaraṃ saṃ-
 ghadassanaṃ. |

laṅkārakāmadā c' eva sotthiyanaṭaṇāṭakā
 sabbe saṃghaṃ upayaṇtu hāsayantu samāgataṃ. |
 pupphaṃ ca anekavidhaṃ puṇṇakaṃ ca anekadhā vividhaṃ
 vaṇṇakaṃ c' eva karontu pūjaṃ anekarāsiyo. | 70
 nagarassa paṭihāraṃ antare
 dānaṃ sabbaṃ paṭiyaṇtu patthitaṃ. |
 pūjaṃ samādaya sabbaṃ divasaṃ ratṭhavāsikā
 rattiṃ ca sabbaṃ niyāme acesato karontu saṃghādhikāraṃ
 ārabhi. |

taṃ rattiya accayena bhattaṃ sakanivesane
 paṇṭarasasampannaṃ paṭiyādetvāna khattiyō |
 sāmaccē sapaṇivāre āṇāpesi mahāyaso:

63. suciyâgû susaṃkhatâ? — 64. vithiyaṃ Z. vithiyo? —
 65. utukkamaṇḍapaṃ (*paraṃ cc F) XG1, upakkamāna paraṃ ABG2, ussā-
 pitadījaṃ Z. — tupuṃ G1. — ṭhapayaṇtu N, paṭhayaṇtu F, upayaṇtu G1,
 ussāpetu ABG2, ussāpetu Z. I prefer no to try any conjecture. —
 67. °kulāni BG2, °kulāsu AZ, °kulesu XG1. aññakulāpi ca? — 68. vā-
 dentu? — 69. laṅkārapamadā ABG2. Comp. 21, 27. — 70. puṇṇakaṃ
 G1X, puṇṇaghaṭaṃ Z, cuṇṇakaṃ ABG2. — puṇṇaṃ? — 71. paṭiyaṇtu
 N, °ntaṃ FZ, °nta BG1, °tta AG2. — patthitaṃ N, patthitaṃ YF. —
 72. samādaya N, °yi FG1M, °yi ARC, °yup BG2. — rattiṃ ... ārabhi
 taṃ is wanting in BG2Z. — niyāme acesato F, niyāmenasesato N. niyāme
 aceso AG1. — saṃghādh° N, saṃgha adh° AFG1.

... dānaṃ sabbaṃ acesato paṭiyādetuṃ patthitaṃ. |
 pūjaṃ samādaya sabbaṃ divasaṃ ratṭhavāsikā
 rattiṃ ca sabbaṃ tiyāmaṃ karontu saṃghābhiraṭā. | ??

gandhamâlâpupphakûṭṭaṃ pupphachattadḥajam bahum |
divâ dīpañ jalamānaṃ abbiharantu mahājanā.

- 75 yāvatā mayā ānattā tavatā abbiharantu te. |
imamhi nagare sabbe negamā ca catuddisā
sabbeva rājaparisā sayoggabalavāhanā
sabbe maṃ anugacchantu bhikkhusaṃghassa dassanaṃ.
mahatā rājānubhāvena niyāsi rājakuñjaro
Sakko va Nandavanuyyānaṃ evaṃ sobhi mahīpati. |
gatvāna rājā taramānarūpo bhikkhusaṃghassa santike
abbivādetvāna sammodi vedajāto katañjali. |
ārocayi bhikkhusaṃghaṃ: 'mam' atthaṃ anukampatu.
yāva bhikkhu anuppatte sabbe antonivesane, |
saṃghassa pitaraṃ therāṃ pattaṃ ādāya khattiyo
80 pūjamaṇo bahupupphehi pāvīsi nagaraṃ puraṃ. |
nivesanaṃ pavesetvā nisīdāpetvāna āsane
yāguṃ nānāvidhaṃ khajjaṃ bhojanañ ca mahārahaṃ
adāsi payatapāṇi yāvadatthaṃ yadicchakaṃ. |
bhuttāvi bhikkhusaṃghassa onītapattapāṇino
ekamcassa bhikkhuno adāsi yugasāṭakaṃ. |
pādasambhañjanaṃ telaṃ chattañ cāpi upāhanaṃ
sabbaṃ samaṇapariikkhāraṃ adāsi phāṇitaṃ madhumaṃ. |
parivāretvāna nisīdi Asokadhammo mahīpati,
nisajja rājā pavāresi bhikkhusaṃghassa paccayaṃ: |
85 yāvatā bhikkhū icchanti tāva 'demi yadicchakaṃ. |
santappetvā parikkhārena sampavāretvāna paccaye
tato pucchiṃsu gambhīraṃ dhammakkhandaṃ sudesitaṃ:
atthi bhante paricchedo desit' ādiccabandhunā
nāmaṃ līgaṃ vibhattiñ ca koṭṭhāsañ cāpi saṅkhaṭaṃ
ettakaṃ 'va dhammakkhandaṃ gaṇanaṃ atthi pavediya?
atthi rāja gaṇitvāna desit' ādiccabandhunā
suvibhattaṃ supaññattaṃ sunidditthaṃ sudesitaṃ |

76. The words "sabbeva rājaparisā" are wanting in the Sinhalese MSS. sabbe ca rājaparisā? — 77. Nandanuyyānaṃ Z. — 78. The metre is correct if we expunge "rājā". — 79. The second hemistich seems to be out of its place here; we should insert it perhaps before v. 84. — yāva bhikkhū anuppatte? — 83. pādukaṃ añjanaṃ? Comp. the Apadāna (Phayre MS., fol. 86): "pāduke . . datvā . . osadhaṃ añjanaṃ datvā". — 84. pavāretvāna? — 86. pucchi sugambhīraṃ BCG2 R.

sahetum atthasampannam khalitam n' atthi subhāsitaṃ,
 satipaṭṭhānaṃ sammappadhānaṃ iddhipādaṃ ca indriyaṃ |
 balaṃ bojjhaṅgaṃ maggaṅgaṃ suvibhattaṃ sudesitaṃ,
 evaṃ sattappabhedaṃ ca bodhipakkhiyaṃ uttamaṃ, | 90
 lokuttaraṃ dhammavaraṃ navaṅgaṃ satthusāsaṇaṃ
 vitthāritaṃ suvibhattaṃ desesi dipaduttamo; |
 caturāsītisahassāni dhammakkhandaṃ anūnakaṃ
 pāṇānaṃ anukampāya desit' ādiccabandhuna. |
 amatuttamaṃ varadhammaṃ saṃsāraparimocanaṃ
 sabbaḍakkhakkhayaṃ maggaṃ desesi amatosadham. |
 sutvāna vacanaṃ rājā bhikkhusaṃghassa bhāsitaṃ
 pāmojjahāsabahuḷo devajāto narāsabho
 sarājikāparisāya imaṃ vākyaṃ ndāhari: |
 caturāsītisahassāni paripuṇṇaṃ anūnakaṃ
 desitaṃ buddhasēṭṭhassa dhammakkhandaṃ mahārahaṃ, | 95
 caturāsītisahassāni ārāmaṃ kārayāṃ' ahaṃ
 ekekaḍhammakkhandaṃ ekekārāmaṃ pūjayaṃ. |
 channavutikoṭṭidhanaṃ viśajjētvāna khattiyo
 taṃ eva divasaṃ rājā ānāpesi ca tāvade. |
 tasmaṃ samaye Jambudīpe nagaraṃ caturāsēṭṭhiyo
 ekekanagaraṭṭhāne paccekārāmaṃ kārayi. |
 anto tiṇi ca vassāni vihāraṃ katvāna khattiyo
 pariniṭṭhitaṃhi ārāme pūjaṃ sattaḥa kārayi. |
 bhānavāraṃ chaṭṭhaṃ.

VII.

Mahāsamāgamo hoti Jambudīpasamantato,
 bhikkhū asēti koṭṭhiyo bhikkhūni channavuti sāhassīyo,
 bhikkhū ca bhikkhuniyo ca chaḷabhiñṇā bahūtarā. |
 bhikkhū iddhānubhāvena samaṃ katvā mahāṭalaṃ
 lokavivaraṇaṃ katvā dassesaṃ pūjiye mahe. |
 Asokārāme ṭhito rājā Jambudīpaṃ avekkhati,
 bhikkhuiddhānubhāvena Asoko sabbattha passati. |

90. In Y the words "evaṃ satt. ca" are wanting. — 92. pāṇānaṃ? —
 94. vedajāto? — sarājikāya par' Z. — 97. ca tāvade N, ca kovide
 ABG, mahājane Z. — 98. caturāsēṭṭhiyo? With regard to the
 metre comp. 7, 1.

- addasa vihāraṃ sabbam sabbattha mahiyam katam
 dhajam ubhopiyam puppham toraṇaṃ ca mālagghiyam
 kadali punṇaghaṭaṃ c' eva nānāpupphasamoḥitam,
 5 addasa dīpamaṇḍalam vibhūsan tam catuddisam. |
 pamodito haṭṭhamano pekkhanto vattate mahe
 samāgate bhikkhusaṃghe bhikkhunī ca samāgate |
 mahādānaṃ ca paññattam diyamāne vanibbake
 caturāsītisahassāni vihāre disvāna pūjite |
 Asoko 'pi attamano bhikkhusaṃgham pavedayi:
 ahaṃ ca bhante dāyādo satthu buddhassa sāsane. |
 bahu mayham pariccāgo sāsane sāravādino; |
 channavutikoṭṭiyo ca vissajjetvā mahādhanam
 10 caturāsītisahassāni ārāmā kārītā mayā |
 pūjāya dhammakkhandhassa buddhasettḥassa desite;
 cattāri satasahassāni devasikam pavattayi, |
 ekaṃ ca cetiyam pūjam ekaṃ Nigrodhasavhayam
 ekaṃ ca dhammakathikānam ekaṃ gilānapaccayam;
 diyati devasikam niccam Mahāgaṅgā va odanam. |
 añño koci pariccāgo bhiyyo mayham na vijjati,
 saddhā mayham dalhatarā, tasmā dāyādo sāsane. |
 sutvāna vacanam rañño Asokadhammassa bhāsitam
 paṇḍito sutasampanno nipuṇatthavinicchayo |
 saṃghassa tesu vihāraṃ anuggahatthāya sasanam
 15 anāgate ca addhāne pavattim sutvā vicakkhaṇo |
 byākāsi Moggaliputto Asokadhammapucchitam:
 paccayadāyako nāma sāsane paṭibāhiro, |
 yassa puttam vā dhītaram vā urasmiṃ jātam anvayam
 pabbājesi cajetvāna so ve dāyādo sāsane. |

VII, 4. sabbattha mahiyā katam A; s° mahiyam k° B, s° mahi[ya]lam-
 gatam G (ya is crossed), s° mahilaṃkatam N, sabbatthāpi mahitalam Z. —
 dhajam ussāpitam? — 5. °samāhitam A. — 6. ca samāgutā? —
 9. sāravādino ABG2, ravādino G1, gārav° Z, varav° N. gāravā dino
 (= dinno)? — 11. pavattayim. — 12. cetiyapūjam ABG2. — 15. saṃ-
 ghassa therō suvihāro ABG2, saṃghassa theram tasuvihāram G1, [saṃghassa]
 tesu [vihāram] N, saṃghassa tāni vihāram Z. saṃghassa phāsuvihāram?
 As to the construction, comp. vv. 55. 57. — Instead of „suttvā“ I should
 prefer „suttvā“, which looks very similar in Burmese characters. — 17. pabbā-
 jeti Z. — dāyādasāne NG1. — yo saputtam vā ... pabbājesi cajit-
 vāna? As to the preterite tense „pabbājesi“, comp. Mahāvamsa, p. 36, l. 7,
 and the Thūpavamsa: „paccayadāyako nāma tvaṃ mahārāja, yo pana attano
 puttā ca dhītara ca pabbājesi ayaṃ sāsanaṃ dāyādo nāmā 'ti.“

sutvâna vacanam râjâ Asokadhammo mahîpati
 Mahindakumâram puttam Saṃghamittañ ca dhîtaram |
 ubho amantayi râjâ: dâyaḍo homi sâsâne.
 sutvâna pituno vâkyam ubho puttâdhivâsayum: |
 sutṭhu deva sampaticchâma karoma vacanam tava,
 pabbâjehi ca no khippaṃ, dâyaḍo hohi sâsane. | 20
 paripunnâvisativasso Mahindo Asokatrajo
 Saṃghamittâ ca jâtiyâ vassam aṭṭhârasam bhave. |
 chavassamhi Asokassa ubho pabbajitâ pajâ,
 tath' eva upasampanno Mahindo dîpajotako, |
 Saṃghamittâ taḍâ yeva sikkhâyo 'va samâdiyi.
 ahû Moggaliputto va theravâdo mahâgaṇi. |
 catupaññâsavassamhi Asokadhammo abhisitto,
 Asokassâbhisittato chasatṭhi Moggalisavhayo,
 tato Mahindo pabbajito Moggaliputtassa santiko. |
 pabbâjesi Mahâdevo, Majjhanto upasampade.
 ime te nâyakâ tîṇi Mahindassânukampakâ. | 25
 Moggaliputto upajjhâyo Mahindaṃ dîpajotakaṃ
 vâcesi piṭakaṃ sabbam atthaṃ dhammañ ca kevalam. |
 Asokassa dasavassamhi Mahindo catuvassiko
 sabbam sutapariyattiṃ gaṇipâcariyo ahû. |
 sudesitaṃ suvibhattaṃ ubhoṣaṃgahasuttakaṃ
 Mahindo theravâdakaṃ uggahetvâna dhârayi. |
 vinito Moggaliputto Mahindaṃ Asokaatrajaṃ
 tisso vijjâ chalabhiñña caturo paṭisambhidâ. |
 Tisso Moggaliputto ca Mahindaṃ saddhivihârikaṃ
 âgamapiṭakaṃ sabbam sikkhâpesi niraṇṭaram. | 30
 tîṇi vassamhi Nigrodho, catuvassamhi bhâtaro,
 chavassamhi pabbajito Mahindo Asokatrajo. |
 Kontiputtâ ubho therâ Tisso câpi Sumittako
 aṭṭhavassamhi 'sokassa parinibbimsu mahiddhikâ. |
 ime kumârâ pabbajitâ ubho therâ ca nibbutâ. |

20. paticchâma Y. — 23. theravâde B. — 24. Asokâbhisitte
 chavasse satṭhi M? — 25. upasampado Z. — 27. sutapariyattiṃ AG1,
 suttapariyattiṃ Z, sutapariyatti BG2N. — gaṇi° BG, gaṇi° A, gani° CE,
 gani° M, gaṇhi N. gaṇi âcariyo? „pâcariya“ does not mean „a pupil“,
 as Childers says, but „the teacher's teacher“. — 28. chalabhiñña M2n; the
 other MSS. omit these words. cha| abhiñña. — catasso? — 32. Comp.
 Mahāvamsa, p. 38.

upāsakattam desimsu khattiyā brāhmaṇā bahū,
mahālābho ca sakkāro uppajji buddhasāsane, |
pahīnalābhasakkārā tithiyā puthuladdhikā.
35 paṇḍaraṅgā jaṭilā ca nigaṇṭhācelakādikā |
atthamsu satta vassāni, ahosi vagguposatho.
ariyā pesalā lajji na pavisanti uposatham. |
sampatte ca vassasate vassaṇṇ chatṭimsa satāni ca
saṭṭhi bhikkhusahassāni Asokārāme vassimsu te. |
ājivakā aññaladdhikā nānā dūsenti sāsanaṃ,
sabbe kāsāyavasanā dūsenti jinasāsanaṃ. |
bhikkhusahassaparivuto chaḷabhiñño mahiddhiko
Moggaliputto gaṇapāmoḁkho akāsi dhammasaṃgahaṃ.
Moggaliputto mahāpaṇṇo paravāḍappamaddano
40 theravādaṃ daḷhaṃ katvā saṃgahaṃ tatiyaṃ kato. |
maḍḍitvā nānāvādāni nīharitvā alajjino bahū
sāsanaṃ jotayitvāna kathāvatthum pakāsayi. |
tassa Moggaliputtassa Mahindo saddhivihāriko
upajjhāyassa santike saddhammaṃ pariyāpuni. |
nikāye pañca vācesi satta c' eva pakaraṇe,
ubhatovibhaṅgaṃ vinayaṃ parivāraṇ ca khandhakaṃ
uggaḥi vīro nipuṇo upajjhāyassa santike 'ti. |

Nikkhante dutiye vassasate vassāni chatṭimsati
puna bhedo ajāyatha theravādānaṃ uttamo. |
Pāṭaliputtanagarambi rajjaṃ kāresi khattiyō
45 Dhammāsoko mahārājā pasanno buddhasāsane. |
mahādānaṃ pavattesi saṃghe gaṇavaruttame,
cattāri satasahassāni ekāhen' eva nissaji. |
cetiyaṃ yajjā ekaṃ dhammaṃ savanassa ca
gilānānaṃ ca paccayaṃ ekaṃ saṃghassa nissaji. |
tithiyā lābhaṃ disvāna sakkāraṇ ca mahārahaṃ
saṭṭhimattasahassāni theyyasaṃvāsakā ahū. |
Asokārāmaṇavihārambi pātimokkhaṃ paricchiji,
kārapento pātimokkhaṃ amacco ariyānaṃ aghātayi. |

34. desayimsu Z. — 37. ca vassasate G1NZ, dve vassasate ABGz. —
vassa N, vassam Y. — chatṭimsatāni ABG2, chatṭimsa satāni G1NZ. —
43. dhiro N, viro Y. — 44. vassāni ca chatṭimsati? — 47. yajjā ekaṃ
N, yajjākaṃ G1, ca ekaṃ ABG2, ca ekassa Z. pūjaṃ ekaṃ? — sava-
nassa ca N, casea ca G1, ca tatheva ca AZ, ca tatheva kā BG2. —
48. ahum N. — 49. paricchaji A., °ccaji BZ, °cchiji N, °cchiji G1.

titthiye niggahatthâya bahû buddhassa sâvakâ
 satthimattasahassâni jinaputtâ samâgatâ. | 50
 ekasmiṃ sannipâtamhi thero Moggaliatrajo.
 sattbukappo mahânâgo paṭhavyâ n' atthi îdiso. |
 ariyânaṃ ghâtitaṃ kammaṃ rājâ theram apucchatha,
 pâṭihîraṃ karitvâna rañño kaṅkham vinodayi. |
 therassa santike rājâ uggahetvâna sâsanam
 theyyasamvâsabbhikkhuno nâseti liṅganâsanam. |
 titthiyâ sakavâdena pabbajitvâ anâdarâ
 buddhavacanam bhimḍṃsu visuddhakaṅcanam iva. |
 sabbe pi te bhinnavâdâ vilomâ theravâdato, 55
 tesam ca niggahatthâya, sakavâdavirocanaṃ, |
 desesi thero abhidhammaṃ kathâvatthuppakaraṇam.
 niggaho îdiso n' atthi paravâdappamaddanaṃ. |
 desetvâ thero abhidhammaṃ kathâvatthuppakaraṇam
 sakavâdasodhanatthâya, sâsanam dîghakâlikam, |
 arahantânaṃ sahaṣsam uccinitvâna nâyako
 varam varam gahetvâna akâsi dhammasaṃgahaṃ. |
 Asokârâmaṇivihâramhi Dhammarâjena kârîte
 navamâschi nitthâsi tatiyo saṃgaho ayan ti. |

saddhammasaṃgahaṃ navamâsam nitthitaṃ.
 bhânavâram sattanaṃ.

VIII.

Moggaliputto dîghadassî sâsanassa anâgate
 paccaptamhi patitthânaṃ disvâ dibbena cakkhunâ |
 Majjhantikâdayo there pâhesi attapañcame:
 sâsanassa patitthâya paccante sattabuddhiyâ |
 paccantakânaṃ desânaṃ anukampâya paṇinaṃ
 pabhâtukâ balappattâ desetha dhammam uttamaṃ. |
 gantvâ Gandhâravisayaṃ Majjhantiko mahâ isi
 kupitaṃ nâgaṃ pasâdetvâ mocesi bandhanâ bahu. |
 gantvâna rattham Mahisaṃ Mahâdevo mahiddhiko
 coditvâ nirayadukkheṇa mocesi bandhanâ babu. | 5

51. etasmiṃ ABG2. — 53. *bhikkhunaṃ G2, *bhikkhūnaṃ B. —
 nâsesi ABG2. — 54. *kaṅcanam riva N, kaṅcanam iva Y.

VIII, 3. pabhâtukâ N. sabhâtukâ? (comp. 15, 18). — 4. bahun AB.
 bahû? — 5. codetvâ? — baham ABC2. bahû?

athâparo pi Rakkhito vikubbanesu kovido
 vehâsaṃ abbhuggantvâna desesi anamataggiyaṃ. |
 Yonakadhammarakkhitathero nâma mahâmati
 aggikkhandhopamasuttakathâya Aparantakaṃ pasâdayi. |
 Mahâdhammarakkhitathero Mahârattṭhaṃ pasâdayi
 Nâradakassapajâtakakathâya ca mahiddhiko. |
 Mahâraakkhitathero pi Yonakalokaṃ pasâdayi
 kâlakârâmasuttantakathâya ca mahiddhiko. |
 Kassapagotto ca yo thero Majjhimo Durabhisaro
 10 Sahadevo Mûlakadevo Himavante yakkhagaṇaṃ pasâdayum, |
 kathesaṃ tattha suttantaṃ dhammacakkappavattanaṃ. |
 Suvannaḥbhûmiṃ gantvâna Sonuttarâ mahiddhikâ
 niddhametvâ pisâcâgaṇe mocesi bandhanâ bahu. |
 Laṅkâdîpavaraṃ gantvâ Mahindo attapañcama
 sâsanaṃ thâvaraṃ katvâ mocesi bandhanâ bahu. |
 bhânavâraṃ atthamaṃ.

IX.

Laṅkâdîpo ayaṃ ahû sihena Sihalâ iti.
 dipuppattiṃ imaṃ vaṃsaṃ suṇâtha vacanaṃ mama. |
 Vaṅgarâjassâyaṃ dhîtâ araṇṇe vanagocaraṃ
 sihasaṃvâsaṃ anvâya bhâtaro janayî duve. |
 Sîhabâhu ca Sîvalî kumârâ cârudassanâ
 mâtâ ca Susimâ nâma pitâ ca Sîhasavhaya. |
 atikkante soḷasavasse nikkhamitvâ gubantara
 mâpesi nagaraṃ tattha Sîhapuraṃ varuttamaṃ. |
 Lâlarattṭhe tahiṃ rājâ Sîhaputto mahabbalo
 5 anusâsi mahârajaṃ Sîhapuravaruttame. |

6. The country which was converted by Rakkhita, is not named; and even in a work so full of the greatest blunders, as the *Dipavamsa*, we should scarcely be justified in changing „athâparo“ into „Vanavâse“. I rather conjecture: *atha thero pi R°*. — 10. *Dundubhissaro* ABG2, *Durabhisaro* G1, *Durabhiyâparo* N, *durâsado* Z. The *Mahāv. Tīkā* has *Dundhabhinna-sarathero*; the *Sam. Pāsādikā*, *Dundubhissara* (Paris MS.) and *Duddabhiya* (MS. of the British Museum); the Inscription given by Cunningham (the *Bhilsa Topes*, p. 316), *Dadabhisāra*. — 12. *mocesum* A2. — 13. 13. *bahû*?

IX, 1. *Sihalap* ABG2, *Sihalâ* G1Zn. — *dipuppattiṃ* N, *dipuppatti* Y, which may be the correct reading; comp. the note on „dhātu“ 1, 1. — 2. *atham* s° N, which possibly is correct. — 4. *rahantaro* Y, *gubantara* N.

battim̐sa bhâtaro honti Sihaputtassa atrajâ,
 Vijayo ca Sumitto ca subhajeṭṭhabhâtara ahum̐. |
 Vijayo nâma so kumâro pagabbho âsi asikkhito
 karoti vilopakammaṃ atikiccaṃ sudâruṇaṃ. |
 samâgatâ jânapadâ negamâ ca samâgatâ
 upasaṃkamma râjâṇaṃ Vijayadosaṃ pakâsayum̐. |
 tesam̐ vacanaṃ sutvâna râjâ kupitamânaso
 ânâpesi amaccânaṃ: kumâraṃ nîharatha imaṃ, |
 paricârîkâ ime sabbe puttadârâ ca bandhavâ
 dâsîdâsakammakare nîharantu janappadâ. | 10
 tato taṃ nîharitvâna visum̐ katvâna bandhave
 âropetvâna te nâvaṃ vuyhittha appave tadâ. |
 pakkamantu yathâkâmaṃ honti sabbe adassanaṃ
 ratṭhe janapade vâsaṃ inâ puna âganicchatî. |
 kumârânaṃ ârûlhanâvâ gatâ dîpaṃ avassakaṃ,
 nâmadheyyaṃ tadâ âsi Naggadîpan ti vuccati. |
 mahilânaṃ ârûlhanâvâ gatâ dîpaṃ avassakaṃ,
 nâmadheyyaṃ tadâ âsi Mahilâratṭhan ti vuccati. |
 purisânaṃ ârûlhanâvâ apilavanta va sâgaraṃ
 vippanatṭhâ disamûlha gatâ Suppârapaṭṭanaṃ. | 15
 orohetvâna Suppâraṃ sattasataṃ ca te tadâ
 vipulaṃ sakkârasammanâṃ akamsu te Suppârakâ. |
 tesu sakkariyamânesu Vijayo ca sahâyakâ
 sabbe luddâni kammanî kurumânâ nabujjhakâ, |
 paṇaṃ adinnaṃ paradâraṃ musâvâdaṃ ca pesuṇaṃ
 anâcâraṇ ca dussilaṃ âcaranti sudâruṇaṃ. |
 kakkhalaṃ pharusam̐ ghoram̐ kammaṃ katvâ sudâruṇaṃ
 ujjhâyetvâna mantim̐su: khippaṃ ghâtema dhuttake. |
 Ojadîpo Varadîpo Maṇḍadîpo 'ti vâ ahû
 Laṅkâdîpo ca paṇṇatti Tambapaṇṇitî nâyati. | 20

6. subhajeṭṭhabhâtara ABG, subhajeṭṭhamâtara Z, sutajeṭṭhabhâtara N.
 — 9. nihatha N. — 10. paricârake? — bandhave? — 11. vuyhatṭhu
 ABG2, vuyhatthe G1, vuyhittha N, uyihâpetum Z. — 12. yantu sabbe
 adassanaṃ? — adassanâ N. — ratṭhe N, vutṭhâ Y. — vasaṃ G1N. —

= nâ-budhya-ka? — 19. katâ sudâruṇaṃ ujjhâyetvâna? — 20. ti
 vâ N, ca ABG, ca tadâ Z, d'Alwis (Attanag., p. 7).

parinibbānasamaye sambuddhe dipaduttame'
 Sihabāhussāyaṃ putto Vijayo nāma khattiyo |
 Laṅkādīpaṃ anuppatto jahetvā Jambudīpavhayaṃ.
 byākāsi buddhasett̐ho: so rājā hessati khattiyo. |
 tato ānantayi satthā Sakkaṃ devānam issaraṃ:
 Laṅkādīpassa ussukkaṃ mā pamajjatha Kosiya. |
 sambuddhassa vaco sutvā devarājā Sujampati
 Uppalavaṇṇassa ācikkhī dīpaṃ ārakkhakāraṇaṃ. |
 Sakkassa vacanaṃ sutvā devaputto mahiddhiko
 25 Laṅkādīpassa ārakkhaṃ sapaṇiso paccupaṭṭhāti. |
 tayo māse vasitvāna Vijayo Bhārukacchake
 ujjhāyetvā janakāyaṃ tam eva nāvaṃ āruhi. |
 ārohitvā sakaṃ navaṃ pilavantā 'va sāgaraṃ
 ukkhittavātavegena nadimūlā mahājanā |
 Laṅkādīpaṃ upāgama orohitvā thale.ṭṭhitā,
 patitṭhitā dharanītale atijighacchitā have
 pipāsītā kilantā ca, padasāgamaṇaṃ jāyati. |
 ubhopānīhi jannūhi yogaṃ katvā puthūviyaṃ
 majjhe vutṭhāya t̐atvāna pāṇi passanti sobhaṇā: |
 surattaṃ paṇsu bhūmibhāge hatthapaṇimhi makkhite,
 30 nāmadheyyaṃ tadā āsi Tambapaṇṇī tam ahū. |
 paṭhamaṃ nagaraṃ Tambapaṇṇi Laṅkādīpavaruttame,
 Vijayo tahiṃ vasanto issariyaṃ anusāsi so. |
 Vijayo Vijito ca so nāvaṃ anurakkhena ca
 Accutaḡāmi Upatisso paṭhamaṃ to idh' āgato. |
 ākiṇṇā naranārīhi bahū sabbe samāgatā
 tahiṃ tahiṃ disūbhāge nagaraṃ māpesi khattiyo. |

22. jahitvā Z. — 25. sapaṇiso (sapaṇiso G1) paccupaṭṭhāti AG1, saha-
 dayo paccubandhati N, ṭhapesi Vāsudevako Z; the whole stanza is wanting
 in BG2. sapaṇiso paccupaṭṭhāti? — 26. ujjhāyatāni kāyaṃ tam (kāya-
 naṃ A, kāyaṃ naṃ G2) ABG2, ujjhāyatāni kānaṃyaṃ Z, ujjhāyetvā kāyaṃ
 G1, ujjhāyetvā janakāyaṃ N. — 27. ukkhittā vāt°? — disāmūlā
 ABG2, d'Alwis (Attanag. 8); nadimūlā G1nZ. Comp. v. 15. — 28. have
 AZ, bhava BG, vade N. — padasāgamaṇaṃ jāyati N, *gamaṇena jāyati
 G1Z, *gamaṇaṃ na jāyayam (jānayam A) ABG2; padasāgamaṇena ca, d'Alwis.
 Dr. Bühler proposes to read: padasāgamaṇaṃ jhāyati. — 29. yogaṃ N,
 viyāgaṃ Y, viyātan d'Alwis. — majjhe G1Zn, d'Alwis, pacchā ABG2. —
 nabipassanti Y, d'Alwis. — 30. surattapaṇsu A. — makkhittam ABG,
 makkhitam Z, d'Alwis, makkhite N. makkhito? — v. 32 is wanting in B
 G2Z. — nāvaṃ anurakkhena ca AG, *kkhena ca N. Anurādhanakkha-
 ttena ca? comp. v. 35. — paṭhamanto idhāgato GN, *nte idhāgato A. pa-
 ṭhamaṃ te idhāgatā? — 33. bahū sattā? comp. 12, 27; 13, 10.

Tambapaṇṇi dakkhiṇato nadītire varuttame
 Vijayena māpitaṃ nagaraṃ samantāpuṭabhedanaṃ. |
 Vijito Vjitaṃ māpesi, so Uruvelaṃ māpayi,
 Nakkhattanāmaṃ 'macco māpesi Anurādhapuram. | 35
 Accutaḡāmi yo nāma Ujjenim tattha māpayi,
 Upatisso Upatissaṃ nagaraṃ suvibhattantarāpaṇaṃ
 iddhaṃ phitaṃ suvitthāraṃ ramaṇiyaṃ maṇoramaṃ. |
 Laṅkādīpavhaye raṃme Tambapaṇṇinhi issaro
 Vijayo nāma nāmena paṭhamaṃ rajjaṃ akārayi. |
 āgate sattavassaṃhi ākiṇṇo janapado. ahū.
 atṭhatimsati vassāni rajjaṃ kāresi khattiyo. |
 sambuddhe navame māse yakkhāsaṃ vidhamitaṃ,
 sambuddhe pañcame vasse nāgānaṃ damayī jino,
 sambuddhe atṭhame vasse samāpatti samāpayi. |
 imāni tiṇi ṭhānāni idhāgami tathāgato.
 sambuddhe pacchiṃ vasse Vijayo idhaṃ āgato. | 40
 maṇussaṃvāsaṃ akārayi sambuddho dipaduttamo.
 anupādisesāya sambuddho nibbuto upadhisamkhaye. |
 parinibbutaṃ sambuddhe dhammarāje pabhaṃkare
 atṭhatimsati vassāni rajjaṃ kāresi khattiyo. |
 dūtaṃ pāhesi Sīhapuraṃ Sumittavhassa santike,
 lahuṃ āgacchatu 'inheko Laṅkādīpavaruttamaṃ. |
 n' atthi koci maṃ' accaye imaṃ rajjānusaṃsako,
 niyyādemi imaṃ dīpaṃ mamaṃ kataparakkamaṃ. |
 bhānavāraṃ navamaṃ.

X.

Paṇḍusakkassāyaṃ dhītā Kaccānā nāma khattiyā
 kulavaṃsānurakkhanatthāya Jambudīpā idhāgatā. |
 abhisittā khattiyābhisekena Paṇḍuvāsamaḥesiyā,
 tassā saṃvāsam anvāya jāyimsu ekādasa atrajā. |
 Abhayo Tisso ca Utti ca Tisso Aselapaṇcama

35. Vijito N, Vijayo Y. — so BGN, yo AZ. — Nakkhattanāmaṃ N,
 Nakkhattarādhanāna so (*nāmo so ABG2) Y. — 39. vidhamitaṃ G1N,
 vidhamsitaṃ ABG2, vimadditaṃ Z. — samāpatti? — 43. *tumeke BG2.
 — 44. mamaṃ N, mama G1, mayā ABG2Z.

X, 2. mahesiya ZG1n, mahesi sā A, mahesi BG2.

Vibhāto Rāmo ca Sivo ca Matto Mattakalena ca,
 tesam kaniṭṭhadhītā tu Cittā nāmā 'ti viṣṣutā,
 rañjayati jane diṭṭhe Ummādacittā 'ti vuccati. |
 saṅkābhisekavassena āgami Upatissagāmake.
 5 paripunnatimsavassani rajjam kāresi khattiyo. |
 Amitodanassa nattā te ahesum satta Sākiyā,
 Rāmo Tisso Anurādhō ca Mahāli Dīghāvu Rohini
 Gāmanī sattamo tesam lokanāthassa vaṃsajā. |
 Paṇḍuvāsassa atrajo Abhayo nāma khattiyo
 visati c' eva vassāni rajjam kāresi tāvade. |
 Dīghāvuss' atrajo dhiro Gāmanīpaṇḍito ca yo
 Paṇḍuvāsam upatṭhanto Cittakañṇāya saṃvasi. |
 tassa saṃvāsam anvāya ajāyi Paṇḍukasavhayo,
 attānaṃ anurakkhanto avasi Dovārikamaṇḍale. |
 bhānavāraṃ dasamam.

XI.

Abhayassa visativasse Pakuṇḍassa visati ahū,
 sattatimsavasso jātiyā abhisitto Pakuṇḍako. |
 Abhayassa visativasse coro āsi Pakuṇḍako.
 sattarasamhi vassamhi hantvāna satta mātule
 abhisitto rājābhisekena nagare Anurādhapure. |
 atikkante dasavassamhi satṭhivassam anāgate
 ṭhapesi gāmasīniāyo abhayāni gālhaṃ kārayi. |
 ubhato paribhuñjitvā yakkhamānusakāni ca
 anūnāni sattati vassāni Pakuṇḍo rajjam akārayi. |
 Pakuṇḍassa ca atrajo Muṭasivo nāma khattiyo
 5 issaro Tambapaṇṇimhi satṭhi vassam akārayi. |
 Muṭasīvassa atrajā ath' aññe dasa bhātukā,
 Abhayo Tisso Nāgo ca Utti Mattābhayeṇa ca |

4. rañjayanti AZ, °yati NG1, °yamti BG2. rañjayanti jane diṭṭhā?
 — 5. saṅkābh° BGZ, Laṅkābh° N, sakābhisekavassena A. — 6. te is
 wanting in NG1. nattāro ahesum? — Rohano A, Rohini BCR, Rohini
 GMn. Comp. Mahāvamsa, p. 57, l. 1. — 7. visatiṃ Z. — 8. upatṭha-
 hanto A. — 9. tassa N, vassa G1, va asso B, assā AG2Z.

XI, 1. Pakuṇḍassa N, Paṇḍukassa (Paṇḍakassa G1) Y. — sattatimsa-
 vasso ABG2, sattatimsavassahi Z, sattatimsavassa G1, sattatimsāya N. —
 3. °simāni N, °simāni G1. °simāni may be correct; comp. 14, 84. 37. 74;
 13, 6; 22, 1. — gālha N, kulam Y.

Mitto Sivo Aselo ca Tisso Kirena te dasa,
 Anulādevī Sivalā ca Muṭasivassa dhītarō. |
 Ajātasattu atthame vasse Vijayo idham āgato,
 Udayassa cuddasavassambi Vijayo kālaṃkato tadā.
 Udayassa solase vasse Paṇḍuvāsaṃ abhisīṇcayī. |
 Vijayassa Paṇḍuvāsassa ubhorājānam antare
 samvaccharam tadā āsi Tambapaṇṇi aparājikā. |
 ekavisaṃ Nāgadāso Paṇḍuvāso tadā gato,
 Abhayam pi Nāgadāsassa ekābhisekaṃ siṇcayum. | 10
 ... sattaras' eva vassāni catuvisati. |
 Candagutte cuddase ca vasse gato Pakuṇḍakasavhayo,
 Candaguttaessa cuddasavasse Muṭasivaṃ abhisīṇcayī. |
 Asokassābhisittato sattarasavasso ahū Muṭasivo tadā gato. |
 tamhi sattarase vasse chamāse ca anāgate
 hemante dutiye māse āsāḥhīnakkhattamuttame
 abhisitto Devānampīyo Tambapaṇṇimhi issaro. |
 Chātapabbatapādāmaḥi veḷuyatthi tayo ahū:
 setā rajatayatthi ca latā kañcanasannibhā, | 15
 nīlaṃ pītaṃ lohitaṃ odātaṃ ca pabbassaraṃ
 kālakaṃ hoti sassirikaṃ pupphaṣaṇṭhanatādisaṃ, |
 tathāpi pupphayatthi sā, dijayatthi tathete,
 dijā yattha yathāvaṇṇe evaṃ tattha catuppade. |

7. Khirena N. — Sivalā A, Sivalā BG, Silā N, Sivalī Z. Comp. 17, 76. — 8. Paṇḍuvāso abhisīṇcayī A, *saṃ abhisīṇcayī BG, *saṃ bhisiṇcayī N, Vaṇḍuvāsaṃ abhisīṇcayī Z. Comp. vv. 12. 89. It seems to me rather doubtful if we are to read „abhisīṇcayum“ in all these passages. — 9. samvaccharam Y, sabbabhūri N, sabbabhari G1. — hoti G1N, āsi Y. — arājikā A. — 10. Nāgadāso? — ekābhisekaṃ abhisīṇcayī N; ekavise 'bhisiṇcayum A2. — vv. 11—14 [anāgate] are wanting in BG2Z. — 11. sattarase vassāni Y. — 12. Muṭasivo abhisīṇcayī (*sivātis' G1, *sivābhī' G2) Y, Muṭasivaṃ abhisīṇcayī N. Comp. v. 8. — 14. asāḥhīnakkh'. — 15. veḷuyatthi? — vv. 16 [kālakaṃ]... 17 [tath' eva te] are wanting in BG2. — 17. *[ya]tthi sā N, yatthalatā CM, *yatthilatā R, *latthitā AG1. — tath' eva te AG1, tathete N, tatheteti Z. — [dijā ya]ktha yathā[vaṇṇe evaṃ] tattha catuppade N, dijayatthi (*latthi BG1) latāvaṇṇa (*ṇṇo Z, *ṇṇe G1M2) evaṃ yatthi (latthi G1) catuppade Y. — The Samantapāsādikā contains the following quotation: vuttaṃ pi c' etaṃ Dīpavaṃse:

Chātapabbatapādāmaḥi veḷuyatthi tayo ahu,
 setā rajatayatthi ca latā kañcanasannibhā,
 nīlādīyādisaṃ pupphaṃ pupphayatthimhi tādissaṃ,
 sakuṇā sakuṇayatthimhi sarūpeṇ' eva saṇṭhitā 'ti.

We may try to correct vv. 15—17 in some such manner:

setā rajatayatthi ca, latā kañcanasannibhā;
 tathāpi pupphayatthi sā, [tattha atimanoramaṃ] |

hayagajarathā pattā āmalakavalayamuddikā
 kakudhasadisā nāma ete attha tadā muttā. |
 uppanne Devānampiye tassābhisekatejasā
 tayo maṇi āharimsu Malayā ca janappadā,
 tayo yatthi Chātapādā, attha muttā samuddakā. |
 maṇiyo Malayā jātā rājārahā mahājanā

20 Devānampiyapuññaena anto sattāham āharum. |
 disvāna rājā ratanam mahagghaṇ ca mahāraham
 asamaṇ atulam ratanam acchariyam pi dullabham |
 pasannacitto giram abbhudīrayi: aham sujāto kulino naraggo,
 sucinnakammasa me idisaṇ phalaṇ, ratanam bahusatasā-
 hassajātikam |

laddham mama puñṇakammasambhavam.
 ko me arahati ratanānaṇ abhihāraṇ sampaticchitum, |
 mātā pitā ca bhātā vā nātimitthā sakhā ca me?

iti rājā vicintento Asokaṇ khattiyam sari. |
 Devānampiyatisso ca Dhammāsoko narābhibhū

25 adiṭṭhasahāyā ubho kalyāṇā dalhabhattikā. |
 atthi me piyasahāyo Jambudīpassa issaro
 Asokadhammo mahapuñño sakhā paṇasamo mama, |
 so me arahati ratanānaṇ abhihāraṇ sampaticchitum,
 aham pi dātum arahāmi aggam sāsanaṇ dhanam. |
 utthehi kattāra taramāno ādāya ratanaṇ imaṇ
 Jambudīpavhayaṇ gantvā nagaraṇ Pupphanāmakam
 aggaratanaṇ payacchehi Asokaṇ mama sahāyakaṇ. |

attham piṭṭam lohitaṇ odātaṇ ca pabhassaram
 kalakaṇ hetu sāsirikaṇ pupphasatthānasādisaṇ; |
 attham piṭṭam tathā eva sā, [sajivā viya dissare]
 diṭṭa yattha yathāvaṇṇā evaṇ tattha catuppadā. |

Comp. Mahāvamsa, p. 68.

18. kakudhāyaṇisā Z, kakudhasadisā N, kakudhāyaṇisā ABG. kakudhapākatikā? — etā attha? — Between vv. 18 and 19 probably a description was given of the three kinds of maṇi (see Mahāvamsa, p. 69, l. 2). Possibly the words „maṇiyo Malayā jātā“ (v. 20) belonged to this lost passage. — 22. balam Y, phalam N. — bahuanekeasah“ N, bahuchakenasah“ G1. — 23. In the collation of N, in the first hemistich the word „passatha“ is given, without any indication of the word it is intended to replace. laddham mama passatha puñṇasambhavam? — 26. Jambudīpassa Y, Jambumapāssa G1 N. — 27. sāsanaṇ dhanam ABG2, sāsanaṇ dhanam Z, sāsanaṇ dhanam N, sāsanaṇ odakam G1. pasādhanaṇ dhanam? — 28. utthehi kattāra N, utth“ sattā G1, atthehi mutthehi Y. utthehi tāta? — payacchehi G1 N, payacchehi Y. paticchehi? — mama sahāyakaṇ N, sahāyakaṇ mama Y.

Mahāaritt̥ho Sālo ca¹ brāhmaṇo Parantapabbato Putto Tisso
ca gaṇako

... ime caturō dūte pāhesi Devānampiyō. |
pabhassaramaṇi tayo aṭṭha muttāvarāṇi ca
patodayaṭṭhittayaṇ c' etaṃ saṅkharatanam uttamaṃ
bahuratanam parivārena paheṣi Devānampiyō. | 30
amaccaṃ senāpatiṃ Ariṭṭhaṃ Salaṇ ca Paraṃcapabbataṃ
Puttaṃ Tissagaṇakaṃ ca hatthe pāhesi khattiyo. |
c̣hattaṇ cāmarasaṅkhaṇ ca veṭhanam kannabhūsanam
Gaṅgodakaṇ ca bhīṇkāraṃ saṅkhaṇ ca sivikena ca |
nandiyāvattaṃ vaddhamānaṃ rājābhiseke pesitā
adhovimaṃ vatthayugam aggaṇ ca hatthapuñchanam |
haricandanam mahāaggham aruṇavaṇṇamattikam
haritakaṇ āmalakam imaṃ sāsanaṃ pi pesayi: |
buddho dakkhiṇeyyān' aggo, dhammo aggo virāgīnaṃ,
saṃgho ca puñṇakkhettaggo, tiṇi aggā sadevake. | 35
imaṇ cāham namassāmi uttamattāya khattiyo. |
pañca māse vasitvana te dūtā caturō janā
ādāya te paṇṇākaram Asokadhammena pesitaṃ |
visākhamaṣe dvādasapakkhe Jambudīpā idhāgatā.
abhisekam saparivāram Asokadhammena pesitaṃ |
dutiyaṃ abhisīcitta rājānaṃ Devānampiyaṃ.
abhisitto dutiyābhiseko visākhamaṣe uposathe. |
tayo māse atikkamma jeṭṭhamāse uposathe
Mahindo sattamo hutvā Jambudīpā idhāgato. | 40

rājābhisekabhaṇḍam nitṭhitaṃ.
bhānavāram ekādasamaṃ.

29. Comp. Mahāvamsa Tika: dijan ti Hālipabbataṃ nāma brāhmaṇaṃ, amaccaṇ ti Mallānāmakaṇ ca amaccaṇ, gaṇakaṇ ti Gaṇakaputtatissaṇ nāma gaṇakaṇ cā 'ti. — 30. *ttayaṃ cetam ABG2, *ttiyaṃ ceva Z, sayam cātaṃ G1, sayasjāta N. — bahuratanapar* A. — 31. Parantapabbataṃ? — baṭṭhe? — 32. chattaṃ ca sārāpāmaṅgaṇ? comp. 12, 1. 17, 88. — kannasivakam G1N, kannabhūsanam Y; kaṇṇabhūsanam? — saṅkham Y, kaṇṇam N. — 33. rājābhisekapesitā X. — dussayugam N, dukkavhagam (corr. into dukkavagam) G1, vatthayugam ABG2Z. vatthakoṭṭim? comp. 12, 2. 17, 84. — aggam B, aggham AG2, anaggam CR, anaggham M, ekam G1N. — 36. uttamattāya ABG. After „khattiyo“, one or two lines similar to 12, 6 are wanting. — 38. vesākhamaṣe A. — 39. dutiyābhisekena? comp. 17, 87. — vesākhamaṣe! — 40. tato māsaṃ ABG2.

XII.

Vālavijaniṃ uñhisam khaggañ cattañ ca pādukaṃ
 veṭhanam sārappāmaṅgaṃ bhikkāraṃ nandivaṭṭakaṃ |
 sivikaṃ saṅkhaṃ Gaṅgodakaṃ adhovimaṃ vatthakoṭiyaṃ
 suvaṇṇapātikaṭacchuṃ mahagghaṃ hatthapuñchanam |
 Anotattodakaṃ kājaṃ uttamaṃ haricandanam
 aruṇavaṇṇamattikaṃ añjanaṃ nāgamāhaṭam |
 haritakaṃ āmalakaṃ mahagghaṃ amatosadham
 satthivāhasataṃ sāliṃ sugandham sukamāhaṭam
 puñṇakammābbhinibbattaṃ pāhesi Asokasavhaya. |
 aham buddhañ ca dhammañ ca saṃghañ ca saraṇam gato
 5 upāsakattaṃ desemi Sakyaputtassa sāsane. |
 imesu tisū vatthusu uttame jinasāsane
 tvam pi cittaṃ pasādehi saraṇam upehi satthuno. |
 imaṃ sambhāvanam katvā Asokadhamiṇo mahāyaso
 pāhesi Devānampiyassa; gataḍḍhena te saha |
 Asokārāme pavare bahū therā mahiddhikā
 Laṅkātalānukampāya Mahindaṃ etad abravuṃ: |
 samayo Laṅkāḍīpamhi patitṭhāpetu sāsanaṃ,
 gacchatu tvam mahāpuñña pasāda dīpalañjakaṃ. |
 paṇḍito sutasampanno Mahinda dīpajotako
 10 saṃghassa vacanaṃ sutvā sampatīcchi sahaḍḍhaṇo |
 ekamsaṃ cīvaraṃ katvā paggaḥetvāna añjalim
 abhivādayitvā sirasā: gacchāmi dīpalañjakaṃ. |
 Mahinda nāma nāmena saṃghathero tadā ahū,
 Itṭhiyo Uttiyo thero Bhaddasālo ca Sambalo |

XII, 1—6. Comp. 17, 83 et seq. These verses are quoted („vuttam pi c' etam Dipavaṃsa") in the Samantapāsādikā. — 2. Instead of „Gaṅgodakaṃ adhovimaṃ" the Samantap. reads „vaṭṭasaṃ ca adhovim". — *koṭikaṃ, the Samantap. — 5. upāsakattaṃ vedesiṃ, the Samantap. — 6. sadhāsaraṇam upehisi, the Samantap. — 7. samasamaṃ N, chaṃaghaṃ (corrected into samasamaṃ) G1, sambhāvanam ABG2Z. — gataḍḍhena BGZ. — 9. gaccha tuvaṃ A. — pasāda (*dā BG) dīpalampakaṃ ABG, pasāda dīpalañjakaṃ N, Laṅkāḍīpam pasādituṃ Z. pasādaya dip? I cannot give any satisfactory explanation of the last word, which is spelt in N with ṇj, in the other MSS. frequently with ṇic, sometimes with ṇch. In the Apadāna (Phayre MS., fol. khni) it is said of a Buddha we is going to cross the Gaṅgā: āgantvāna ca sambuddho āruhi nāvalaṅcakaṃ. Prof. E. Kuhn proposes to take *lañjaka as connected with sansc. lañja which the lexicographers give as a synonym of kaccha.

sāmaṇero ca Sumano chaḷabhiñño mahiddhiko,
ime pañca mahātherā chaḷabhiññā mahiddhikā
Asokārāmaṃbā nikkhantā caramānā sahaḡgaṇā, |
anupubbena caramānā Vedissagiriyaṃ gatā.
vihāre Vedissagiriṃhi vasitvā yāvadicchakaṃ |
mātaraṃ anusāsetvā saraṇe sīle uposathe
patitṭhapesi saddhamme sāsane dīpavāsinaṃ. | 15
sāyaṇhe paṭisallāna Mahindathero mahāgaṇi
samayaṃ vā asaṃayaṃ vā vicintesi rahogato. |
terasaṃkappaṃ aññāya Sakko devānaṃ issaro
pātura ahū therasammukhe santike ajjhabhāsatha: |
kālo te hi mahāvīra Laṅkādīpapasādanaṃ,
khippaṃ gaccha varadīpaṃ anukampāya paṇinaṃ. |
Laṅkādīpavaraṃ gaccha dhammaṃ desehi paṇinaṃ,
pakāsaya catusaccaṃ satte mocehi bandhanaṃ. |
sāsanaṃ buddhajetṭhassa Laṅkādīpaṃhi jotaya.
byākataṃ c' asi nāgassa bhikkhusaṃgho ca sammato, | 20
ahaṃ ca veyyāvatikaṃ Laṅkādīpassa cāgame
karomi sabbakiccāni, samayo pakkamitvaṃ tayā. |
Sakkassa vacanaṃ sutvā Mahinda dīpajotako
bhagavatā subyākato bhikkhusaṃghena sammato |
Sakko ca maṃ samāyāci, patitṭhissāmi sāsanaṃ.
gacchāma' ahaṃ Tambapaṇṇiṃ, nipuṇā Tambapaṇṇikā, |
sabbadukkhakkhayaṃ maggaṃ na suṇanti subhāsitaṃ.
tesaṃ pakāsayaṃsāmi, gamissaṃ dīpalaṇjakāṃ. |
kālaññū samayaññū ca Mahinda Asokatrajo
gamaṇaṃ Laṅkātalaṃ nītvā āmantayaṃ sahaḡgaṇe
Mahinda gaṇapāmaṃkko saṃnupajjhāyake catu, | 25
sāmaṇero ca Sumano Bhaṇḍuko ca upāsako,
channaṇ ca chaḷabhiññānaṃ pakāsesi mahiddhiko: |

14. Vedissagiriyaṃgatā N, Vēdiyagirisamgatā G1, Cetiyaḡgirisamgatā Y.
Vedissagiriṃkaṃ gatā? — Cetiyaḡgiriṃhi ABG, Cetiyaḡgiri Z, Vedissagi-
riṃhi N. — 16. paṭisallīno? — 17. terasaṃkappaṃ N, tesam saṃk° Y,
therasaṃkappaṃ? — 20. byākataṃ caṣi (cāsi N) nāgassa G1N, byākato
Sakyaṣiḡho ca (°siḡho A) ABG2, byākate Sakyaṣiḡhassa Z. byākato c' asi
nāgassa? — 23. patitṭhassāmi G1. patitṭhapesāmi? — 25. „Laṅkā-
talaṃ“ may be the correct reading; I should prefer, however, „kālakālaṃ“
(the right and the wrong time). — sahaḡgaṇo N, sahaḡgaṇo BG2, sahaḡgaṇo
AZ, samāgaṇo G1.

āyāma bahulaṃ aṇṇa Laṅkādiṇaṃ varuttamaṃ,
 pasādema bahū satte, paṭiṭṭhāpessāma sāsanaṃ. |
 sādhu 'ti te paṭissutvā sabbe attamaṇā ahi:
 gacchāma bhante samayo nage Missakanāmake,
 rājā ca so nikkhamati katvāna migavaṃ purā. |
 Sakko tuṭṭho vāsavindo Mahindatherassa santike
 paṭisallānagatassa idaṃ vacanaṃ abravi: |

mārisa tvam pi bhagavatā subhākatō: anāgatamaddhāne

Mahindo bhikkhu diṇaṃ pasādayissati, vitthārikaṃ kari-
 ssati jinasāsanaṃ, anupavattissati dhammacakkaṃ, satte
 mahādukkhā uddharitvā thale paṭiṭṭhāpessati, bahujanahi-
 tāya paṭipajjissati bahujanasukhāya lokānukampāya atth-

30 āya hitāya sukhāya devamanussānaṃ ti. |

evaṃ ca pana bhagavatā niddiṭṭho idāni etarahi tnerena ca
 ānatto bhikkhūhi ca diṇapasādanāya. kālo mahāvīra di-
 paṃ pasādetuṃ, samayo mahāvīra diṇaṃ pasādetuṃ,
 tuyh' eso vāro anuppatto, vassu etaṃ bhāraṃ, pasādehi
 Tambapaṇṇiṃ, vitthārikaṃ karohi jinasāsanaṃ. ahaṃ tava
 sisso pubbuṭṭhāyī paṭṭhacaro veyyāvaccakaro homi. |

bhagavato satthuno vacanaṃ sampācicchitvā Tambapaṇṇiṃ
 tāressāmi ālokaṃ ca dassessāmi, jinatejaṃ sammā vaḍḍhi-
 ssami. aññānabhavatimirapaṭalapihitapaṭikujjitā issāma-
 ccheraparetadandhaduddhammavipallāsānuggatā kummag-
 gapaṭipanna vipathe pakkhantā tantā kulakajātā gulāguṇ-
 ṭhikajātā muṇjababbajabhūtā aññānabhavatimiraavijjan-
 dhakārā nīvaraṇakilesasakalabbūtā mahātimiraavijjandha-
 kārēna āvutaopphūṭapihitapaṭicchannapariyonaddhā Tam-
 bapaṇṇi. |

27. 'Iaham ABG2, balam Z, bahulam G1N. — 28. nagam *makam ABG2. — 30. Mahindo nāma bhikkhu A. Comp. the following pas-
 sage which occurs identical both in the Samantapāsā and in the Thūpa-
 vāṇasa: „sammāsambuddhena ca tumhe byākatā anāgate Mahindo nāma bhi-
 kkhu Tambapaṇṇidipaṃ pasādessati“. — anupavattessati? — phale
 ABG2. — 31. paṭhacaro N. piṭṭhacaro? I owe this conjecture to M. Se-
 nart. — homi N, niddiṭṭham A, niddiṭṭhi B, niṭṭhiṭṭhi G, niceam Z. —
 32. tāressāmi AZ, tāressāmi BG, tarissāmi N. — sambhāyissāmi N, sammā
 vaḍḍhissāmi ABG2, sammā vāyissāmi G1, vaḍḍhissāmi Z. sammā vaḍḍhe-
 ssāmi? — *paretā dandha*? — *paṭipanna*? — Comp. Grimblot,
 Sept. S., p. 245. — *kilesajalabh* A, *kilesajalabh* BG2, *kilesasalabh* G1,
 kilesasalilabh Z, kilesasakalabh* N. kilesasakalābbhibhūtā? — *opphūṭa*
 N, *omuka* A, *omukka* BG2, *omuta* G1Z.

avijjandhakâram bhinditvâ âlokaṃ dassayissâmi, jotayissâmi
kevalaṃ Tambapaṇṇiṃ jinasâsanān ti. evaṃ ussâhito ca
pana vâsavindena devarâjēna evaṃvâcasimkena utthâya
paṭisallānâ viriyapâramippatto apalokayi bhikkhusaṃ-
ghan ti. |

gacchâma mayaṃ Tambapaṇṇiṃ, nipuṇâ Tambapaṇṇikâ,
sabbadukkhakkhayaṃ maggaṃ na suṇanti subhâsitā.
tesaṃ santappayissâma gacchâma dīpalaṇḍhakaṃ ti. |

Vedissagiriye ramme vasitvâ timsa rattiyo:

kālaṇ ca gamaṇaṃ dāni, gacchâma dīpaṃ uttamaṃ. | 35

palinâ Jambudīpato haṃsarājā va ambare,

evaṃ uppatitâ therā nipatimsu naguttame. |

purato purasetthassa pabbate meghasannibhe

patitthahiṃsu Missakakūṭamhi haṃsâ va nagamuddhani. |

Mahindo nâma nâmena saṃghatthero tadâ ahû,

Itthiyo Uttiyo thero Bhaddasâlo ca Sambalo |

sâmaṇero ca Sumano Bhaṇḍuko ca upâsako,

sabbe mahiddhikâ ete Tambapaṇṇipāsâdakâ. |

tattha uppatito thero haṃsarājā va ambare

purato purasetthassa pabbate meghasannibhe | 40

patitthito Missakakūṭamhi haṃsâ va nagamuddhani.

tasmiṃ ca samaye rājā Tambapaṇṇimhi issaro |

Devânaapiyatisso so Muṭasīvassa atrajo.

Asoko abhisitto ca vassaṃ atthârasaṃ ahû, |

Tissassa ca abhisitte sattamâse anūnake

Mahindo dvâdasavasso Jambudīpâ idhâgato. |

gimhâne pacchime mâse jetthamâse uposathe anurâdha-

jetthanakkhatte

Mahindo gaṇapâmokkho Missakagirim âgato. |

migavaṃ nikkhami rājā, Missakagirim upâgami.

devo gokaṇṇarūpena rājānaṃ abhidassayi. | 45

33. jotayissâmi is wanting in Y. — âlokaṃ dassayissâmi kevalaṃ Tambapaṇṇiṃ, jotayissâmi jinasâsanān ti? — °vâcayitena A, °vâcayitena BG2. evaṃvâcakena? — 34. tesaṃ pakâsayissâma? (comp. v. 24.) — 35. Cetiyaḡiriye AZ, Cetiye g° BG, Vedissagiriye N. — Samantap.: kâlo ca gamaṇassâ 'ti. I believe that we ought to adopt this reading in the Dipavaṃsa also. — 36. patitâ AG2, patinâ B, paṭinâ G1, palinâ N, Samantap.; idam vatvâ mahâviro uggaṇchi Z. paṭinâ? — 40. uppatitâ therâ? — 41. patitthitâ? — 44. gimhânaṃ GN, °na B, °ne AZ. — °girim âgato ABG2, °girim uggaṭo N, °gripabbato G1, °gripabbato Z.

disvāna rājā gokañṇaṃ tararūpo 'va pakkami,
 piṭṭhito anugacchanto pāvīsi pabbatantaram. |
 tatth' eva antaradhāyi yakkho therassa sammukhā,
 nisinnam theram adakkhi, bhūto rājā ahū tadā. |
 mamaṃ yeva passatu rājā eko ekaṃ, na bhāyati,
 samāgate balakāye atho passatu bhikkhunam. |
 tatth' addasaṃ khattiyabhūmipālaṃ paduṭṭharūpaṃ miga-
 vañ carantaṃ,

nāmena taṃ ālapi khattiyassa: āgaccha Tissā 'ti tadā avoca. |
 ko 'yaṃ kāsāvavasano muṇḍo saṃghātipāruto
 50 eko adutiyo vācaṃ bhāsati maṃ amānusiṃ? |
 samaṇo 'ti maṃ manussalokeyaṃ khattiya pucchasi bhūmi-
 pāla.

samaṇā mayaṃ mahārāja dhammarājassa sāvakā
 tam eva anukampāya Jambudīpā idhāgatā. |
 āvudham nikkhipitvāna ekamantaṃ upāvīsi,
 nisajja rājā sammodi bahuṃ atthūpasamhitam. |
 sutvā therassa vacanaṃ nikkhipitvāna āvudham
 tato theram upagantvā sammoditvā ca pāvīsi. |
 amaccabalakāyo ca anupubbaṃ samāgatā
 parivāretvāna atthaṃsu cattārīsa sahasiyo. |
 disvā nisinnatherānaṃ balakāye samāgate:
 55 aññe atthi bahū bhikkhū sammāsambuddhasāvakā? |
 tevijjā iddhipattā ca cetopariyakōvidā
 khīṇāsavā arahanto bahū buddhassa sāvakā. |
 ambopamena jānitvā paṇḍit' āyaṃ arindamo
 desesi tattha suttantaṃ hatthipadam anuttaram. |
 sutvāna taṃ dhammavaraṃ saddhājāto va buddhimā
 cattārīsasahasāni saraṇaṃ te upāgamaṃ. |
 tato attāmano rājā tuṭṭhahattho pamodite
 āmantayi bhikkhusaṃghaṃ: gacchāma nagaraṃ puram. |

46. tararūpo N, tadarūpo G1, tathārūpo Y. — 49. addasa A. — du-
 ṭṭhar° ABG, paduṭṭhar° Zñ. — 51. The first line (samaṇo — bhūmipāla)
 is given in AG1N only, the second (samaṇā — sāvakā) in ABG2Z; in A
 in which both lines are given *manu prima*, the first is included in brackets.
 I believe, that both are written by the author of the *Dīpavaṃsa*; see the
 Introduction, p. 6. — 'lokiyaṃ? — pucchasi N, passasi A, pucchasi G1. —
 53. sammoditvāna Y, 'tvā ca N. — c' upāvīsi! — 59. 60. Probably we
 ought to transpose these two verses.

Devānavhaya^rājānaṃ subbatam sabalavāhanam
 paṇḍitaṃ buddhisampannam khippam eva pasādayi. | 60
 sutvāna rañño vacanam Mahindo etad abravi:
 gacchasi tvam mahārāja, vasissāma mayam idha. |
 uyyojetvāna rājānaṃ Mahindo dīpajotako
 āmantayi bhikkhusamgham: pabbājessāma Bhaṇḍukam. |
 therassa vacanam sutvā sabbe turitamānasā
 gāmasīmam vicinitvā pabbājetvāna Bhaṇḍukam,
 upasampadañ ca tatth' eva arahattañ ca pāpuṇi. |
 girimuddhani t̥hito thero sārathim ajjhabhāsatha:
 alaṃ yānaṃ na kappati paṭikkhittam tathāgatam. |
 uyyojetvāna sārathim thero vasi mahiddhiko
 gagane haṃsarājā va pakkamimsu vehāyasā,
 orohetvāna gaganā paṭhaviyam paṭiṭṭhitā. | 65
 nivāsanam nivāsente pārupite ca cīvaram
 disvāna sārathi tuṭṭho rājānañ ca pavedayi. |
 pesetvā sārathim rājā amacce ajjhabhāsatha:
 maṇḍapam paṭiyādetha antonivesane pure. |
 kumārā kumāriyo ca itthāgārañ ca deviyo
 dassanam abhikaṅkhaṇṭā there passantu āgate. |
 sutvāna rañño vacanam amaccā kulajātikā
 antonivesanaṃmajjhe akamsu dussamaṇḍapam. |
 vitānañ chāditaṃ vattham suddham setam sunimmalaṃ.
 dhajasaṅkharaparivāram setavatthehi 'laṃkatam, | 70
 vikiṇṇavālukaṃ setā setapupphasusanthaṭā
 alaṃkatamaṇḍapā setā himagabbhasamūpamā. |
 sabbasethehi vatthehi alaṃkāretvāna maṇḍapam
 abbhantaram samam katvā rājānaṃ paṭivedayum: |
 pariniṭṭhitaṃ mahārāja maṇḍapam sukataṃ subham,
 āsanam deva jānāhi pabbajitānulomikaṃ. |
 taṃkhaṇe sārathi rañño anuppatto paveditum:

60. Devānavhaya^rājānaṃ (*vharāj° M) Y, Devānampiyarājānaṃ N. —
 61. gacchāhi? — 64. tathāgate? With regard to the grammatical con-
 struction comp. 14, 22. 62. — 65. therā v° mahiddhikā? — ārohitvāna
 Z, ārohetvāna ABG, orohetvāna N. orohitvāna? — 66. [pārupi]te N,
 pārupitaṃ Z, °pitaṃ A, phārupitaṃ B, phārūpitaṃ G. pārupante? —
 69. kulapubbajā G1, kulapabbajā N. — antonivesane majjhe Y. — 71. alaṃ-
 katamaṇḍapā seems to be corrupted; only one maṇḍapa was constructed (see
 also Mahāvamsa, p. 82, l. 2). °maṇḍapam setam °mam? — 72. abhutta-
 ram N, abbhuntara G1. — 74. pavedayi (*yi A, yim B) ABG2.

yānaṃ deva na kappati bhikkhusaṃghassa nisīdituṃ.
 ayaṃ acchariyaṃ deva sabbe therā mahiddhikā
 75 paṭhamam mama uyyojetvā pacchā hutvā pur' āgatā. |
 uccāsayanamahāsayanam bhikkhūnaṃ na ca kappati,
 bhummattharaṇaṃ jānātha te therā āgacchanti. |
 sārathissa vaco sutvā rājāpi tuṭṭhamānaso
 paccuggantvāna therānaṃ abhivādetvā sammodayi. |
 pattaṃ gahetvā therānaṃ saha therebi khattiyo
 pūjento gandhamālehi rājadvāram upāgami. |
 rañño antepuraṃ thero pavisetvāna maṇḍapaṃ
 addasa santhataṃ bhūmiṃ āsanaṃ dussavāritaṃ. |
 nisīdinsu yathāpaññatte āsane dussavārite,
 80 nisinne udakaṃ datvā yāguṃ datvāna khajjakaṃ |
 paṇitaṃ bhojanaṃ rañño sahatthā sampavārayi
 bhuttāvibhojanaṃ theram onītapattapāṇinaṃ |
 āmantayi Anulādeviṃ saha antoghare jane:
 okāsaṃ jānātha devi, kālo te payirupāsituṃ. |
 therānaṃ abhivādetvā pūjetvā yāvadicchakaṃ
 Anulā nāma mahesī kaññāpañcasatāvata |
 upasaṃkamitvā therānaṃ abhivādetvā upāvisi.
 tesam dhammaṃ adesesi petavatthuṃ bhayānakaṃ |
 vimānaṃ saccasaṃyuttaṃ pakāsesi mahāgaṇī.
 85 sutvāna taṃ dhammavaraṃ saddhājātā vibuddhimā |
 Anulā mahesī sahakaññāpañcasatā tadā
 sotāpattiphale 'tṭhamsu, paṭhamābhīsamayo ahū. |
 bhānavāram dvādasamaṃ.

74. °saṃghena N, °saṃghe G1. — 75. aho acchariyaṃ? — 76. āgacchanti Y (āgacchante G1), agacchante N. — 79. pavisetvāna! — āsane dussacāruke ABG2, āsanaṃ (āsana G1) dussavāritaṃ G1N, āsanaṃ dussalaṅkatam Z. ās° dussacchāditaṃ? — 80. yathābuddhamaṃ santhate dussapiṭhake A, yathāpaññatte āsane dussavārite (dussavirite G1, dussasanthate BG2, dussapasārite Z) BGNZ. dussacchādite? — 81. rājā sahatthā? vv. 81. 82 give a fair specimen of the grammatical incorrectness which prevails through the whole Dipavaṃsa. I do not think that we ought to make any corrections, or that anything is wanting. The passage of the ancient Sinhalese Aṭṭhakathā of which this is a metrical paraphrase, has been rendered thus in the Samantap.: „rājā there paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā Anulādevipamukhāni pañca itthiātāni therānaṃ abhivādanam pūjāsakkāraṃ ca karontū 'ti pakkosāpetvā ekamantaṃ nisīdi.“ — 83. This stanza is wanting in BG2. — °vatā AG1, ca tā Zv. — 84. tāsam? — 85. vibuddhimā N, bhībuddhimā Y. saddhājāto va buddhimā (comp. v. 58)?

XIII.

Adiṭṭhapubbā gaṇā sabbe janakāyā samāgatā
 mājanivesanadvāre mahāsadd' ānusāvayum. |
 sutvā rājā mahāsaddam upayuttamakampuram:
 kimatthāya puthū sabbe mahāsenā samāgatā? |
 ayam deva mahāsenā samghadassanam āgatā,
 dassanam alabhamānā mahāsaddam akamsu te. |
 antepuram susambādham janakāyā patitṭhitum,
 hatthisālam asambādham, theram passantu te janā. |
 bhuttāvi anumodetvā utthahitvāna āsanā
 rājagharā nikkhamitvā hatthisālam upāgami. |
 hatthisālamhi pallaṅkam paññāpesum mahāraham,
 nisīdi pallaṅkavare Mahindo dīpajotako. |
 nisinna pallaṅkavare Mahindo gaṇapumgavo
 kathesi tattha suttantam devadūtam varuttamam. |
 sutvāna devadūtar tam pubbakammam sudāruṇam
 bhītā samvegam āpāduṃ nirayabhayatajjitā. |
 ūtvā bhayaṭṭite satte catusaccam pakāsayi.
 pariyosāne sahasānam dutiyābhisamayō ahū. |
 hatthisālamhā nikkhamma mahājanapurakkhato
 tosayanto bahū satte buddho Rājagahe yathā. |
 nagaramhā dakkhiṇadvāre nikkhamitvā mahājanā
 Mahānandavanam nāma uyyānam dakkhiṇā pure, |
 rājuyyānamhi pallaṅkam paññāpesum mahāraham,
 tattha therō nisīditvā kathesi dhammam uttamam. |
 kathesi tattha suttantam bālapaṇḍitam uttamam,
 tattha pāpasahasānam dhammābhisamayō ahū. |
 mahāsamāgamo āsi uyyāne Nandane tadā,
 kulagharāṇi kumārī ca kulasuṇhā kulaputtiyo |

5

10

XIII, 1. gaṇā N, vanā G2, te Y. — 2. upasamkamma tepitam A, upasamkamma tam janam Z, upasamkamma kārītam B, upayamkamma kārītam G2, upayuttam akampuram N, upayuttaṇṇam mayam G1. I refrain from offering any conjecture. — 7. nisinnō AB. — 8. bhītā samvegam āpāduṃ N, bhītā samtemāpārum G1, bhītim sattā (satte Z) pāpunimsu Y. — 10. *sālāya Y, *sālāma G1, *sālāma N. — 11. dakkhiṇadvāro A1, *rā A2BG2, *re G1Zn. dakkhiṇadvārā? comp. 14, 11. 55. — Mahānandavanam BGN, *nandanavanam AZ. — dakkhiṇā pure N, dakkhiṇe pure ABG2, dakkhiṇam puram G1Z. dakkhiṇā (*am?) purā?

- saṃgharitā tadā hutvā theram dassanam āgatā.
 15 tehi saddhim sammodento sâyaṇhasamayo ahû. |
 idh' eva therā vasantu uyyâne Mahānandane,
 atisāyam gamīyantā ito dūre giribbaje. |
 accāsannañ ca gāmantam vippakiṇṇamahājanam,
 rattiṃ saddo mahā hoti, Sakkasālūpamam imaṃ
 paṭisallānasāruppaṃ alam gacchāma pabbatam. |
 Mahāmeghavanam nāma uyyānam vivittam mama
 gamanāgamanasampannam nâtidūre na santike, |
 atthikānam manussānaṃ abhikkamanasukhāgamam,
 appakiṇṇam divā saddena, rattiṃ saddo na jāyati, |
 paṭisallānasāruppaṃ pabbajitānulomikaṃ
 20 dassanachâyâsammaṇṇam pupphaphaladharam subham |
 vatiyā suparikkhittam dvāraṭṭālasugopitam,
 rājadvāram suvibhattam uyyâne me manorame, |
 suvibhattā pokkharanī saṃchannam padumuppalam
 sītūdakam supatittam sādupupphabhiḡandhiyam. |
 evam rammam mam' uyyānam sahasamghassa phāsukam,
 āvasatu tahiṃ thero, mam' attham anukampatu. |
 sutvāna rañño vacanam Mahindo thero sabbaggaṇo
 amaccasaṃghaparibbūlho agamā Meghavanam tadā. |
 āyācito narindena Mahindathero mahāgaṇī
 Mahāmeghavanuyyānam pāvīsi yuttajātikam,
 25 uyyâne rājavatthumhi avasi thero mahāgaṇī. |
 dutiye puna divase rājā therān' upāgami
 abhivādetvā sirasā rājā therānam abravī: |
 kacci te sukham sayitttha, phāsuvāso tuyham idha?
 vivittam utusammaṇṇam manussarāhaseyyakam |
 paṭisallānasāruppaṃ sappāyañ ca senāsanam.
 tato attamano rājā haṭṭho saṃviggamānaso |
 añjalīm paggaḡetvāna idam vacanam abravī,
 sovaṇṇabhiṅkāram gaḡetvā onojesi mahīpati: |

15. saṃgharitā N, saṃghariva (° riva M) Y. saṃghaṭitā? — tāhi
 saddhim sammodento? — 16. gamiyantā BG, gamayantā A, gamiyantā
 Zn. Samantap.: „akālo bhante idāni tattha gantum.“ I conjecture „aga-
 maniyam“. — 19. appākiṇṇam BG. — 22. sādupupphabhiḡandhiyam N,
 sādusuppagandhiyam G1, sādhu- (sādhuka- Z) suppagandhiyam Y. sād-
 upupphābhigandhitam? — 23. āvasatu N, āsevatu BGZ, āsuvetu A. —
 25. yuttajātikam (suttaj° G1) Y, suddhajātikam N. — 26. kacci vo? —
 29. We ought to transpose the two hemistichs.

im âham bhante uyyânam Mahâmeghavanam subham
 cātuddisassa samghassa dadāmi, paṭiṇaṇṭha. | 30
 narindavacanam sutvā Mahindo dīpajotako
 paṭiggahesi uyyânam samghārāmassa kāraṇā. |
 dadantaṃ paṭiṇaṇṭhassa Mahâmeghavanam tadā
 kampittha paṭhavi tattha nānāgajjitakampanam. |
 patitṭhapesi samghassa narindo Tissasavhayo,
 Mahâmeghavanuyyânam Tissārāmaṃ akamsu taṃ. |
 patitṭhapesi samghassa paṭhamāṇ Devānampiyo
 Mahâmeghavanam nāma ārāmaṃ sāsanaṛaham. |
 tatthāpi paṭhavi kampi abbhutaṃ lomahaṃsanam.
 lomahaṭṭhā janā sabbe tere pucchittha sarājikā. | 35
 imaṃ paṭhamam vihāram Laṅkādiṇe varuttame,
 sāsanaṛūhanatāya paṭhamam paṭhavikampanam. |
 disvā acchariyam sabbe abbhutaṃ lomahaṃsanam
 celukkhepaṃ pavattiṃsu, n' atthi idisakam pure. |
 tato attamano rājā vedajāto katañjali
 upanāmesi bahuṃ pupphaṃ Mahindaṃ dīpajotakam. |
 pupphaṃ thero gahetvāna ekokāse pamuñcayi,
 tatthāpi paṭhavi kampi dutiyam paṭhavikampanam. |
 idam pi acchariyam disvā rājasenā saratṭhakā
 ukkuṭṭhisaddam pavattiṃsu dutiyam paṭhavikampanam. | 40
 bhiyyo cittaṃ pasādetvā rājāpi tuṭṭhamānaso:
 mama kaṅkham vitārehi dutiyam paṭhavikampanam. |
 samghakammaṃ karissanti akuppaṃ sāsanaṛaham,
 idh' okāse mahārāja mālakaṃ taṃ bhavissati. |
 bhiyyo attamano rājā pupphaṃ theram abbhīhari,
 thero pupphaṃ gahetvāna aparokāse pamuñcayi.
 tatthāpi paṭhavi kampi tatiyam paṭhavikampanam. |
 kimatthāya mahāvīra tatiyam paṭhavikampanam?
 sabbe kaṅkhā viharehi akkhāhi kusalo tuvaṃ. |
 jantāgharapokkharāṇi idh' okāse bhavissati,
 bhikkhū jantāgharam ettha paripūrissanti sabbadā. | 45

32. paṭiṇaṇṭhaṇṭha (pat° A) ABG2. — 36. sāsanaṛūhanatāya N, sāsanaṛ-
 AG, sāsanaṛūhanatāya B, sāsanaṛūhanatāya Z. sāsanaṛūhanatāya? —
 40. pi is wanting in Y. — 41. viharehi ABG, vindaṇṭhi Z. — 44. AZ omit
 sabbe-tuvaṃ. — vitārehi? — 45. paripūrissanti N, paripūriyavanti ABG,
 paripūrayanti Z.

ulāraṃ pītipāmojjaṃ janetvā Devānampiyo
 upanāmesi therassa jātipuppham suphullitaṃ, |
 thero ca puppham ādāya aparokāse pamuñcayi,
 tatthāpi paṭhavi kampi catuttham paṭhavikampanaṃ. |
 idam acchariyaṃ disvā mahājanā samāgatā
 añjaliṃ paggaheṭvāna namassanti mahiddhikaṃ. |
 tato attamaṇo rājā tuṭṭho pucchi anāntaraṃ:
 kimatthāya mahāvīra catuttham paṭhavikampanaṃ? |
 Sakyaputto mahāvīro assatthadumasantike
 sabbadhammaṃ paṭibujhi buddho āsi anuttaro,
 50 so dumo idham okāse paṭiṭṭhissaṃ diputtame. |
 sutvā attamaṇo rājā tuṭṭho samviggaṃānaso
 upanāmesi therassa jātipuppham varuttamaṃ. |
 thero ca puppham ādāya bhūmibhāge pamuñcayi,
 tatthāpi paṭhavi kampi pañcamam paṭhavikampanaṃ. |
 tam pi acchariyaṃ disvā rājāsenā saratṭhakā
 ukkuṭṭhisaddam pavattimsu, celukkhepaṃ pavattitha.
 kimatthāya mahāpañña pañcamam paṭhavikampanaṃ?
 etam attham pavakkhāhi tava chandavasānugā. |
 anvaddhamāsaṃ pātimokkham uddisissanti te tadā,
 55 uposathagharāṃ nāma idh' okāse bhavissati. |
 aparam pi ca okāse theram pupphavaraṃ adā,
 thero ca puppham ādāya tamokāse pamuñcayi.
 tatthāpi paṭhavi kampi chaṭṭham paṭhavikampanaṃ. |
 idam pi acchariyaṃ disvā mahājanā samāgatā
 aññamaññaṃ pamodanti vihāro hissati idha. |
 bhiyyo cittaṃ pasādet. ā rājā therānam abravi:
 kimatthāya mahāpañña chaṭṭham paṭhavikampanaṃ? |
 yāvata saṃghikā lābham bhikkhusaṃghā samāgatā
 idh' okāse mahārāja labhissanti anāgate. |

50. paṭibujhi N, paṭicchi G1, paṭivijhi Y. — idham okāse paṭiṭṭhi-
 ssanti (*assanti G2) uttamo ABG2, i° o° paṭiṭṭhissaṃ diputtame G1N, idha
 hessati Z. i° o° paṭiṭṭhissati diputtame (comp. Mah., p. 86, l. 11)? —
 53. rājāsenā! — *ukkhepe pavattitha ABG, [*ukkhepaṃ pavaṭṭitha N,
 *ukkhepa (*paṃ M) pavattayam Z. — 54. etam attham mam' akkhāhi?
 — *ānugam ABG2, *ānugā G1Zn. — 57. aññamaññaṃ kamkhanti vihāre-
 hirājeti idha ABG2, aññamaññaṃ pamodanti vihāro hissati (hiraññati G1)
 idha G1N; in Z the hemistich is wanting. aññamaññaṃ pamodanti
 vihāro hessati idha? — 59. lābhā?

sutvā therassa vacanam rājāpi tuṭṭhamānaso
 upanāmesi therassa rājā puppham varuttamam, |
 thero ca puppham ādāya aparokāse pamuñcayi,
 tatthāpi paṭhavi kampi sattamam paṭhavikampanam. |
 disvā acchariyam sabbe rājasenā saraṭṭhakā
 celukkhepam pavattimsu kampite dharañṭale. |
 kimatthāya mahāpañña sattamam paṭhavikampanam?
 byākaroḥi mahāpañña, gaṇam kaṅkhā vitāratha. |
 yāvataṁ imasum vihāre āvasanti supesalā
 bhattaggaṁ bhojanasālam idh' okāse bhavissati. |
 bhānavāram terasamam.

XIV.

Therassa vacanam sutvā rājā bhiyyo pasidati,
 aladdhā campakam puppham therassa abhihārayi. |
 thero campakapupphāni pamuñcitha mahitale,
 tatthāpi paṭhavi kampi atthamam paṭhavikampanam. |
 imam acchariyam disvā rājasenā saraṭṭhakā
 ukkuṭṭhisaddam pavattimsu, celukkhepam pavattitha. |
 kimatthāya mahāvīra atthamam paṭhavikampanam?
 byākaroḥi mahāpañña, suṇoma tava bhāsato. |
 tathāgatassa dhātuyo attha doṇā sārīrikā,
 ekaṁ doṇam mahārāja āharitvā mahiddhikā |
 idh' okāse niharitvā thūpaṁ kāhanti sobhanam
 samvegajananatthānam bahujanapasādanam. |
 samāgatā janā sabbe rājasenā saraṭṭhakā
 ukkuṭṭhisaddam pavattimsu mahāpaṭhavikampane. |
 Tissārāme vasitvāna vitivattāya rattiya
 nivāsanaṁ nivāsetvā pārupetvāna cīvaram |
 tato pattaṁ gahetvāna pāvīsi nagaram puram.
 pindacāram caramāno rājadvāram upāgami. |
 pāvīsi nivesanaṁ rañño, nisfiditvāna āsane

63. gaṇi BG, gaṇi A, gaṇam N, jana° Z. — vihārattha ABG, vitāratha N, vinodatha Z.

XIV, 3. In Y the second hemistich runs thus: celukkhepe pavattittha aggārāmo bhavissati. — 6. niharitvā BG, niharitvā N, nidahitvā AZ. — kārenti Y. — vv. 7. 8 'are wanting in Y. — 8. pārupitvāna?

- 10 bhojanam tattha bhuñjitvā pattam dhovivāna paṇinā |
 bhuttāvi anumodetvā nikkhamitvā nivesanā
 nagaramhā dakkhiṇadvārā uyyāne Nandane tadā |
 kathesi tattha suttantam aggikkhandham varuttamam.
 tattha paṇasahassānam dhammābhisamayo ahū. |
 desayitvāna saddhammam uddharitvāna paṇinam
 utṭhāya āsanā thero Tissārāme punāyasi. |
 tattha rattim vasitvāna vītivattāya rattiya
 nivāsanaṃ nivāsetvā pārupitvāna cīvaram |
 tato pattam gahetvāna pāvīsi nagaram puram.
- 15 piṇḍacāram caramāno rājadvāram upāgami. |
 pāvīsi nivesanaṃ rañño, nisīditvāna āsane
 bhojanaṃ tattha bhuñjitvā pattam dhovivāna paṇinā |
 bhuttāvi anumoditvā nikkhami nagarā purā.
 divāvihāram karitvā Nandanuyyānamuttame |
 kathesi tattha suttantam āsivisūpamaṃ subham.
 pariyosāne saḥassānam pañcamābhisamayo ahū. |
 desayitvāna saddhammam bodhayitvāna paṇinam
 āsanā vuṭṭhahitvāna Tissārāmaṃ upāgami. |
 bhiyyo rājā pasanno 'si aṭṭhamam paṭhavikampane.
- 20 haṭṭho udaggo sumano rājā therānam abravī: |
 patiṭṭhito vihāro ca saṃghārāmaṃ mahārahaṃ
 abhiññāpādakaṃ bhante mahāpaṭhavikampane. |
 na kho rāja ettāvatā saṃghārāmo patiṭṭhito.
 sīmāsammananaṃ nāma anuññātaṃ tathāgato. |
 samānasamvāsakasīmā avippavāsaṃ ticīvaram
 aṭṭhahi sīmānimittēhi kittayitvā samantato |
 kammavācāya sāventi saṃghā sabbe samāgatā,
 evaṃ baddhāni sīmāni ekāvāso 'ti vuccati;
 vihāram thāvaram hoti ārāmo suppatiṭṭhito. |

17. anumodetvā! — karitvā N, katvāna Y. — 18. saṇḍābhisamayo N. — 20. aṭṭhamam AG1, paṭhamam N, aṭṭhame BZ. aṭṭhahi paṭh°? aṭṭhapath°? — 21. abhiññāpādaka, as is seen from several passages of the Samantap., is an epithet of the fourth jhāna which an Arahāt enters upon when desiring to produce a miracle, for instance an earth-quake. — 22. kho N, vo AG1, ve BG2Z. — anuññātaṃ AG1N, aññātaṃ Z, anuññāto B, anuññatā G2. — tathāgate G1 See 12, 64. — 24. kammavācam A. kammavācāyo? — Between v. 24 and 25 Z inserts the following words: idaṃ vutte ca therena rājāpi etad abruvi.

mama putta ca dārā ca sāmaccā saparijjanā
 sabbe upāsakā tuyhaṃ pāṇena saraṇaṃ gatā. | 25
 yācāmi taṃ mahāvīra, karohi vacanaṃ mama,
 aṇṭosīmamhi okāse āvasantu mahājanā; |
 mettākaruṇāparetāya sadārakkho bhavissati.
 pariccāgaṇ ca janeti rājā tuyhaṃ yadicchakaṃ, |
 saṃgho katapariccāgo sīmaṃ sammannayissati.
 Mahāpadumo Kuṇjaro ca ubho nāgā sumaṅgalā |
 sovaṇṇanaṅgale yuttā paṭhamam Kottṭhamālake,
 caturaṅginī mahāsenā saha therehi khattiyo |
 suvaṇṇanaṅgalasitaṃ dassayanto arindamo,
 samalaṃkatam puṇṇaghaṭam nānārāgaṃ dhajam subham | 30
 nānāpupphadhajākiṇṇam toraṇaṇ ca mahālaṃghiyā,
 bahucandijalamālā, suvaṇṇanaṅgale kasi. |
 mahājanapasādāya saha therehi khattiyo
 nagaram padakkhiṇam katvā naditīraṃ upāgami. |
 mahāsīmapariccāgā sītā suvaṇṇanaṅgale
 yaṇi yaṇi paṭhaviyaṃ yattha agamā Kottṭhamālakaṃ. |
 sīmaṃ sīmena ghaṭite mahājanasamāgame
 akampi paṭhavī tattha paṭhamam paṭhavikampanam. |
 disvā acchariyaṃ sabbe rājasenā saratṭhakā
 aññaṃaṇṇaṃ pamodimsu: sīmārāmo bhavissati. | 35

27. °paretā Z. mettākaruṇāparittāya? — sadārakkho AG1N, °kkhā BG2Z. — janesi C. — rāja ABG2R2, rājā G1Zn. — Mahinda asks the king to point out what direction the boundary line should take (see Mahāvamsa, p. 98, l. 5). This does not imply an act of liberality (pariccāga) on the part of the king, for the ground included by the boundary line does not become *locus sacer*. Now we see that the MSS. have confounded at vv. 33. 36 the words „pariccāga“ and „pariccheda“. I therefore believe that a similar confusion has taken place here also, and I propose to read: paricchedaṇ ca jūnāhi rājā tuyhaṃ yadicchakaṃ, saṃgho kate paricchede .. — 29. caturaṅginimahāseno? (see Mahāv., p. 99, ll. 1. 2.) — 30. samalaṃkatam N, sumalaṃgha G1, sumālagghi (°ggi MR) Y. — 31. mahālaṃghiyā BGZn, mahagghiyaṃ A. mālagghiyaṃ? — bahucandijalamālā BGZn, bahuṃ ca dipamālāsu A. bahuṃ ca dipam jalamānam (comp. 6, 75)? — 32. mahājanam pasādāya N, mahājana pasādiya G1, mahājanapasādāya Z. — 33. mahāsīmaparitogā ABG2, °pariccheda Z, °pariccāgo N, °pariccāgā G1. — sītā N, sītā G1. I propose to correct this stanza thus:

mahāsīmaparicchedaṃ sītā suvaṇṇanaṅgale
 kasaṃ paṭhaviyaṃ tattha agamā Kottṭhamālakaṃ. —

34. sīmaṃ sīmena (°me G1) G1N, sīmāya sīmaṃ Y. — mahājane (°nam G1, °na Z) samāgate Y, [mahājanasamāga]mo N.

yāvatā sīmaparicchede nimittaṃ bandhiṃsu mālake
 paṭivedesi therānaṃ Devānampiyaissaro. |
 katvā kattabbakiccāni sīmassa mālakassa ca
 vihāraṃ thāvaratthāya bhikkhusaṃghassa phāsukaṃ |
 mamañ ca anukampāya therō sīmāni bandhatu.
 sutvāna rañño vacanaṃ Mahindo dipajotako |
 ānantayi bhikkhusaṃghaṃ: sīmaṃ bandhāma bhikkhavo.
 nakkhatte uttarāsālhe sabbe saṃghā samāgatā, |
 paṭiṭṭhapetvā mālakaṃ samānasamvāsakaṃ nāma sīmaṃ ban-
 dhittha caṅkhumā.

- 40 vihāraṃ thāvaraṃ katvā Tissārāmaṃ varuttamaṃ |
 Tissārāme vāsivā vītivattāya rattiya
 nivāsanaṃ nivāsetvā pārūpitvāna cīvaraṃ |
 tato pattaṃ gahetvāna pāvisi nagaraṃ puram.
 piṇḍacāraṃ caramāno rājadvāraṃ upāgami. |
 pavisitvā nivesanaṃ rañño nisīditvāna āsane
 bhojanaṃ tattha bhuñjitvā pattaṃ dhovivāna paṇinā |
 bhuttāvi anumoditvā nikkhami nagarā purā.
 divāvihāraṃ karitvāna uyyāne Nandane vane |
 kathesi tattha suttantaṃ āsivissipamaṃ tadā,
 45 anamataggiyasuttaṃ ca cariyāpīṭakam anuttaraṃ |
 gomayapiṇḍaovādaṃ dhammacakkappavattanaṃ
 Mahānandanamhi tatth' eva pakāsesi punappunaṃ. |
 iminā ca suttantena sattāhāni pakāsayi
 aṭṭha ca saṃghasahassāni pañca jaṅghasatāni ca |
 mocesi bandhanā therō Mahindo dipajotako.
 ānamāsaṃ vasitvāna Tissārāme saḥaggaṇo |
 āsālhiyā puṇṇamāse upakaṭṭhe ca vassake
 ānantayi nāgare sabbe: vassakālo bhavissati. |

Mahāvihārapaṭiggahanaṃ niṭṭhitaṃ.

- Senāsanaṃ saṃsāmetvā Mahindo dipajotako
 50 patta-cīvaraṃ ādāya Tissārāmaṃhā nikkhami. |
 nivāsanaṃ nivāsetvā pārūpitvāna cīvaraṃ

36. sīmapariccāgo G1N. — 37. sīmassa G1N, sīmāya Y. — 41. vāsivā N, vāsetvā G1, vāsavitvā ABG2Z. vasitvāna? — 44. anumodetvā BG. — 47. imāni ca suttantāni? — aṭṭha jaṅghas° N. — pañca saṃghasatāni ca A.

tato pattam gahetvâna pâvisi nagaram puram. |
 piṇḍacâram caramâno râjadvâram upâgami,
 pâvisi nivesanam rañño, nisîdimsu yathâsane. |
 bhôjanam tattha bhuñjitvâ pattam dhovivâna pâṇinâ
 mahâsamayasuttantam ovâdatthâya desayi. |
 ovaditvâna râjânam Mahindo dîpajotako
 âsanâ vuṭṭhahitvâna anâpucchâ apakkami. |
 nagaramhâ pâcînadvârâ nikkhamitvâ mahâgaṇi
 nivattetvâ jane sabbe agamâ yena pabbatam. |
 râjânam paṭivedesum amaccâ ubbiggamânasâ:
 sabbe deva mahâtherâ gatâ Missakapabbatam. |
 sutvâna râjâ ubbiggo sîgham yojetvâna sandanam
 abhiruhitvâ ratham khippam saha devîhi khattiyo. |
 gantvâna pabbatapâdam Mahindathero sahaggaṇo,
 Nagaracatukkam nâma rahadam selanimmitam,
 tattha nahâtvâ pivitvâna t̥hito pâsânamuddhani. |
 sîgham vegena sedâni nippâhetvâna khattiyo
 dûrato addasa theram pabbatamuddhani t̥hitam. |
 deviyo ca rathe t̥hatvâ rathâ oruṇha khattiyo
 upasamkamitvâ therânam vanditvâ idam abravî: |
 rammam rattham jahetvâna manam e' ohâya pâṇino
 kimatthâya mahâvira imam âgami pabbatam? |
 idha vassam vasissûna tîpi mâsam anûnakam
 purimam pacchimakam nâma anuññâtam tathâgate. |
 karomi sabbakiccâni bhikkhusamghassa phâsukam,
 anukampam upâdâya mam' attham anusâsatu. |
 gâmantam vâ araññam vâ bhikkhuvassûpanâyiko
 senâsane samvutadvâre vâsam buddhena anumatam. |
 anuññâtam etam vacanam attham sabbam sahetukam,

55

60

54. anâpucchâ 'va pakkami A. — 57. yojetvâ Y. — abhiruhi? — 58^b is wanting in BG2. — Nâṅgacatakkam A. Nagaram catukkam CR1, Nagaram catukkam G1MN. Nâgacatukkam? comp. Mahāv., p. 103, l. 2. — selanippitam AG1. selanissitam? — 59. pantitvâna A, nanipatitvâna BG2, nippahitvâna Z, nibbâhetvâna N, nipphamhitvâna G1. nibbatte-tvânâ? — 60. The words „deviyo ca rathe t̥hatvâ“ are wanting in ABG2. — kovediye G1Z, deviyo N. — rathe t̥hapetvâ? — 61. jahitvâna? — agami? — 62. tathâgatâ A, *to BG2, *te G1Zn. See 12, 64. — 64. *nâ-yiko GZn. *ka B, *kâ A. bhikkhuvassûpanâyikam (adj. construed with vâsam)? — anumataṃ CRG1. anumataṃ Mn, anuññâtam ABG2. — 65. anuññâtam Zn, sññâtam ABG. Comp. 15. 5.

- 65 ajj' evāhaṃ karissāmi āvāsaṃ vasaphāsukaṃ. |
 gahaṭṭhasiddhiṃ sodhetvā oloketvā mahāyaso
 therānaṃ paṭipādesi: vasantu anukampakā. |
 sādhu bhante imaṃ lenaṃ ārāmaṃ paṭipajjatu,
 vihāraṃ thāvaratthāya sīmaṃ bandha mahāmuni. |
 rañño bhaginiyā putto Mahāriṭṭho 'ti vissuto
 pañcapaññāsa khatteca kulejātā mahāyasā |
 upasaṃkamitvā rājānaṃ abhivādetvā idaṃ abravuṃ:
 sabbeva pabbajissāma varapaññassa santike, |
 brahmacariyaṃ carissāma, taṃ devo anumaññatu.
- 70 sabbesaṃ vacanaṃ sutvā rājāpi tuṭṭhamānaso |
 therānaṃ upasaṃkamma ārocesi mahāpati:
 Mahāariṭṭhapamukhā pañcapaññāsa nāyakā,
 pabbājehi anumaññataṃ mahāvīra taṃ' antike. |
 sutvāna rañño vacanaṃ Mahindo dīpajotako
 āmantayi bhikkhusaṃghaṃ: sīmaṃ bandhāma bhikkhavo. |
 samānasamvāsakā c' eva avippavāsa ticivaraṃ
 vihāraṃ thāvaratthāya sīmaṃ bandhāsīmāpana. |
 sīmaṃ ca sīmantarikaṃ ca ṭhapetvā Tumbamālake
 mahāsīmāni kittesi Mahindo dīpajotako. |
 bandhitvā mālakaṃ sabbhaṃ sīmaṃ bandhitvāna cakkhumā
- 75 vihāraṃ thāvaraṃ katvā dutiyaṃ Tissapabbate |
 punnāya punnamāsiyā āsālhamāse uposathe
 nakkhatte uttarāsālhe sīmaṃ bandhitvāna pabbate |
 pabbājesi Mahāriṭṭhaṃ paṭhamam dutiyamālake,
 upasaṃpādesi tatth' eva Tambapaṇṇikulissaro, |
 pañcapaññāsa tatth' eva pabbajjā upasaṃpadā.
 battiṃsa mālakā honti paṭhamārāme patitṭhitā, |

65. vassaphāsukaṃ? — v. 66 is wanting in BG2Z. — *siddhi AG1, *saddhi N. — sādhetvā? — 68. khattiyā ca A, khatiyā ca B, khatte ca ZGn. tatth' eva? comp. v. 78. — 71. pabbājehi N, *jeti AG1, *jetu BG2Z. — 73. samānasamvāsakaṃ BG2, *kā AG2Z, samānavāsakā N. — avippavāsa ABG2Z, *sā G1N. samānasamvāsakaṃ c' eva avippavāsaṃ ticivaraṃ? Comp. v. 23. — bandhāsīmāpana G, bandhasīmaṃ pana N, bandhāsīyāpana A, bandhāyīmāpana B, bandhāma CR, bandhāma bhikkhave M. sīmaṃ bandhīṃsu mālakaṃ? — v. 74 and the first hem. of v. 75 are wanting in Z. — 74. Tumbamālake BG2, Pattasamālake G1, Tumbamālake A, bātṭiṃsa mālaka N. Comp. Mahāv., p. 108, l. 12. — mahāsīmā ca kittesi ABG2. — Cetiypabbate BG2. Cetiypabbate? Missakapabbate? (see Mahāv., p. 106, l. 4.) — 77. *kulissaraṃ B, *rā AG2, *ro G1Zn.

dutiyârâme battim̐sa vihâre Tissapabbate,
 avasesakhuddakârâme paccek' ekekamâlake. |
 patit̐thapetvâ ârâmaṃ vihâraṃ pabbatuttame
 dvâsat̐thi arahantâ sabbe paṭhamaṃ vass' upâgatâ. |

80

Cetiyapabbatapaṭiggahaṇaṃ nit̐thitaṃ.
 bhânavâraṃ cuddasaṃmaṃ.

XV.

Gimhâne paṭhame mâse puṇṇamâse uposathe
 âgatâ Jambudîpamhâ vasimhâ pabbatuttame. |
 pañcamâse na vuṭṭhamhâ Tissârâme ca pabbate,
 gacchâma Jambudîpānaṃ, anujāna rathesabha. |
 tappema annapānena vatthasenāsanena ca,
 saraṇaṃ gato jano sabbo, kuto vo anabhīrati? |
 abhivādanapaccupaṭṭhānaṃ añjaligarudassanaṃ
 ciraṃ dit̐tho mahārāja sambuddhaṃ dipaduttamaṃ. |
 aññātāṃ vat' ahaṃ bhante, karomi thūpaṃ uttamaṃ,
 vijānātha bhūmikammaṃ, thūpaṃ kâhāmi satthuno. |
 ehi tvaṃ Sumana nāga Pāṭaliputtapuraṃ gantvâ
 Asokaṃ dhammarājānaṃ evaṃ ca ârocayāhi tvaṃ: |
 sahāyo te mahārāja pasanno buddhasāsane,
 dehi dhātuvaraṃ tassa, thūpaṃ kâhasi satthuno. |
 bahussuto sutauharo subbaco vacanakkhmo
 iddhiyâ pâramippatto acalo suppatiṭṭhito |
 pattacīvaraṃ âdāya khaṇe pakkami pabbatâ.
 Asokaṃ dhammarājānaṃ ârocesi yathâtathaṃ: |
 upajjhāyassa mahārāja suṇohi vacanaṃ tvaṃ,
 sahāyo te mahārāja pasanno buddhasāsane,
 dehi dhātuvaraṃ tassa, thūpaṃ kâhati satthuno. |

10

79. Tissap° G1 Zn, Missakap° AB2 G2, Missap° B1. See v. 75. —
 avasese kh° BG1. °ârâma °mâlakâ?

XV, 2. vuṭṭhimha BG2. — Jambudîpānaṃ ABGMnR, °panṇaṃ C,
 °pāṇnaṃ d'Alwis (Attanag., p. 134). Jambudîpavhaṃ? — 4. °pūccuṭ-
 ṭhānaṃ A. — ciradit̐tho A. — sambuddho °uttamo? — Comp. Ma-
 hāv., p. 104, and Sam. Pās.: „ciradit̐tho no mahārāja sammāsambuddho, abhi-
 vādanapaccuṭṭhānāñjalikammasāmañcikanmakarapaṭṭhānaṃ n'atthi.“ — 5. bhū-
 mikampam Y, bhūmikammaṃ N. bhūmibhāgaṃ? Sam. Pās.: „karomi
 bhante thūpaṃ, bhūmibhāgaṃ dāni vicinatha.“ — karomi Y. — 7. kâhati
 BG2. — 8. acalo Z, d'Alwis.

- sutvāna vacanaṃ rājā tuṭṭho samviggamānaso
 dhātu pattam apūresi: khippam gacchāhi subbata. |
 tato dhātuṃ gahetvāna subbaco vacanakkhamo
 vchāsaṃ abbhuggantvāna agamā Kosiyaśantike. |
 upasamkamitvā subbaco Kosiyaṃ etad abravī:
 upajjhāyassa mahārāja suṇohi vacanaṃ tuvaṃ, |
 Devānampīyo rājā so pasanno buddhasāsane,
 dehi dhātuvaraṃ tassa, karissati thūpam uttamaṃ. |
 sutvāna vacanaṃ tassa Kosiyo tuṭṭhamānaso
 15 dakkhiṇakkhakaṃ/pādāsi: khippam gacchāhi subbata.
 sāmaṇero ca Sumāno gantvā Kosiyaśantike
 dakkhiṇakkhakaṃ gahetvāna patitṭhito pabbatuttame.
 sampannahirottappako garubhāvo ca paṇḍito
 pesito therarājena patitṭhito pabbatuttame. |
 sabhātuko mahāseno bhikkhusaṃghe varuttame
 paccuggami tadā rājā buddhasetṭhassa dhātuyo. |
 cātumāsaṃ komudiyam divasaṃ punnarattiyā
 āgato ca mahāvīro ... |
 20 gajakumbhe patitṭhito. |
 akāsi so kuñcanādaṃ kaṃsathālaggiyāhataṃ,
 akampi tattha paṭhavī paccante āgate muni. |
 saṅkhapaṇavaninnādo bherisaddo samāhato,
 khattiyo parivāretvā pūjesi purisuttamaṃ. |
 pacchāmukho hatthināgo pakkāmi pattisammukhā,
 puratthimena dvārena nagaraṃ pāvīsi tadā. |
 sabbagandham ca mālaṃ ca pūjenti naranāriyo.
 dakkhiṇena ca dvārena nikkhamitvā gajuttamo, |
 Kakusandhe ca satthari Konāgamane ca Kassape
 25 patitṭhite bhūmibhāge porāṇā isayo pure |

11. dhātuṃ Z, d'Alwis. This may be correct. — 13. subbato ABG2. °te G1Z, °eo N. — 16. Kosiyaśantikaṃ AN, °santike BGZ, d'Alwis. °santikā? — 18. bhikkhusaṃghaparakkhaṭo, d'Alwis. — 19. cātumāsaṃ ABG, cāt° ZN. — komudiyāṃ A2. D'Alwis: cātumāse komudiyā divase punnarattiya. cātumāsikomudiyā divasaṃ? — 19b, 20. These fragments do not form one hemistich, for „patitṭhita“ does not refer to Sumana, but to the relic dish, see Mahāv., p. 106, l. 8. — 21. kaṃsapātīm (°ti A) va āhataṃ ABG2, kaṃsathālaggiyāhataṃ G1Z, kaṃsamālaggiyāhataṃ N. D'Alwis: kaṃsatālaṃ viyāhataṃ. — 22. purisuttame G1N. — 25. porāṇa ABG2Z, d'Alwis, porāṇā G1M2N. — °issaro ABG2Z; issaro G1, d'Alwis; isayo N. Comp. the Jātaka quoted by Minayeff, Grammaire P., p. IX.

upagantvā hatthināgo bhūmisisaṃ gajuttamo
 dhātuyo Sakyaputtassa patitṭhapesi narāsabho. |
 saha patitṭhite dhātu devā tattha pamoditā,
 akampi tattha paṭhavī abbhutaṃ lomahaṃsanam. |
 sabhātuko pasādetvā mahāmacce saraṭṭhake
 thūpitṭhakam ca kāresi sāmaṇero Sumanavhayo. |
 paccēkapūjaṃ akamsu khattiyā thūpam uttamaṃ
 vararatanēhi samchannaṃ dhātudīpaṃ varuttamaṃ. |
 sachattaṃ paccēkachattaṃ dvethanavekachattaṃ
 tathārūpaṃ alaṃkāraṃ vālavijani dassaniyaṃ | 30
 thūpatṭhāne catuddisā padīpehi vibhātakā
 sataraṃsi udente va upasobhanti samantato. |
 pattharilāni dussāni nānāraṅgehi cittiyo
 ākāso vigatabbho hi upari ca parisobhati, |
 ratanamayaparikkhitaṃ aggiyaphalikāni ca
 kañcanavitānaṃ chattaṃ sovaṇṇavālikavicittaṃ. |
 ayaṃ passati sambuddho Kakusandho vināyako
 cattālisasahasseehi tādihi parivārīto. |
 karuṇācodito buddho satte passati cakkhumā
 Ojadīpe 'bhayapure dukkhappatte ca mānuse | 35
 Ojadīpe bahū satte bodhaneyye mahājane
 buddharaṃsānubhāvena ādicco padumaṃ yathā. |
 cattālisasahasseehi bhikkhūhi parivārīto
 abbhutṭhito suriyo va Ojadīpe patitṭhito. |

26. hatthināgo N, °nāṃgo A, °nāge BGZ. — gajuttame GIZ. —
 28. dasa bhātuke N. — saraṭṭhake N, karaṇḍake A, karaṭṭhake BG, va-
 raṭṭhakā Z, ca raṭṭhake d'Alwis. — The words „sāmaṇero Sumanavhayo“
 seem to belong to another passage, perhaps to v. 19. — v. 30 is wanting
 in BGZ. — sachattaṃ AGN; setaccchattaṃ Z, comp. Mahāv., p. 104,
 l. 11. — dvethanaveka- (°mekā- A) chattaṃ (°jattaṃ A) AGZ, dvemaṇssa-
 devachattaṃ N. veṭhanaṃ anekachattakam? — vālavijaniṃ? —
 dassaneyyaṃ AGZ, dassaniyaṃ N. — 31. „padīpehi vibhātakā“ is wanting
 in Y. — udantave A, udanteva BGZ. — 32. pattharilāni N, pakutikāni Y.
 — vigatabbho hi N, viya ahoṣi A, viya abhāsi G, viya abhāyi B, viya
 abbhāsi Z. — uparūpari sobhati AZ, upari ca paris° BG; upari ca paro-
 bhāti N. — I do not pretend fully to restore this stanza, but I will try
 at least to correct some of the blunders.

pattharītāni dussāni nānāraṅgehi cittiya (cetiye? see
 Mah., p. 108, l. 10 et seq.),

ākāso vigatabbho va nparūpari sobhati, |

33. aggiyaphalikāni ca A, aggiyathalikāni ca (°phalikāni ca M2) BGZ, [aggi-
 [yaphalikāni ca] N.

Kakusandho Mahâdevo Devakûto ca pabbato
 Ojadîpe 'bhayapure Abhayo nâma khattiyo. |
 nagaram Kadambakokâse nadîto âsi mâpitaṃ
 suvibhattaṃ dassaneyyaṃ ramaṇiyaṃ manoramam. |
 punṇakanarako nâma pajjaro âsi kakkhalo,
 40 jano samsayam âpanno maccho va kuminâ mukhe. |
 buddhassa ânubhâvena pakkanto pajjaro tadâ.
 desite amate dhamme patitṭhite jinasâsane |
 caturâsîtisahassânaṃ dhammâbhisamayô ahû.
 Paṭiyârâmo tadâ âsi dhammakarakacetiyaṃ. |
 bhikkhusahassaparivuto Mahâdevo mahiddhiko,
 pakkanto 'va jino tamhâ sayam ev' aggapuggalo 'ti. |
 ayaṃ passati sambuddho Konâgamano mahâmuni
 tiṃsabhikkhusahasseehi sambuddho parivârîto. |
 dasasahasseehi sambuddho karuṇâ pharati cakkhumâ,
 45 Varadîpe mahâvîro dukkhite passati mânuse. |
 Varadîpe bahû satte bodhaneyye mahâjane
 buddharamsânubhâvena âdicco padumaṃ yathâ. |
 tiṃsabhikkhusahasseehi sambuddho parivârîto
 abbuṭṭhito suriyo va Varadîpe patitṭhito. |
 Konâgamano Mahâsumano Sumanakûto ca pabbato,
 Varadîpe Vâḍḍhamâne Samiddho nâma khattiyo. |
 dubbuṭṭhiyo tadâ âsi dubbhikkhi âsi yonakâ,
 dubbhikkhadukkhite satte macche vappodake yathâ |
 âgate lokavidumhi devo sammâbhivassati,
 50 khemo âsi janapado, assâsesi bahû jane. |
 Tissatalâkasâmente nagare dakkhiṇâ mukhe
 vihâro Uttarârâmo kâya bandhanacetiyaṃ. |
 caturâsîtisahassânaṃ dhammâbhisamayô ahû.

43. Mahâdevo patitṭhito pakkanto ca jino? comp. vv. 53. 64. —
 44^b. sambuddho AG1N2, tâdîhi BG2. — 45. dasasahasseehi AG1N, dasa-
 sahassee ca BG2Z. — karuṇâ passati Y. karuṇâya pharati? comp.
 v. 56. — 49. dubbhikkham (*kkha A) pattaṭṭhikaṃ ABG2, dubbhikkhi âsi
 yonakâ G1N, dubbhikkhe bhayapilite Z. dubbuṭṭhikâ tadâ âsi dubbhi-
 kkham âsi châtakaṃ? comp. Cariyâ Piṭaka: „avuṭṭhiko janapado dub-
 bhikkho châtako mahâ“; Sam. Pâs. „Varadîpe dubbuṭṭhikâ aho-
 si dubbhikkham dassassam, sattâ châtakarogena anayavyasanam âpajjanti.“
 — maccho N. — appodake? comp. Suttanipâta: „phandamânaṃ pajam
 diavâ macche appodake yathâ.“ — 50. janussavo ABG2, °ve Z, °do G1.
 — 51. nagaradakkh° G1N.

desite amate dhamme suriyo udito yathā |
bhikkhusahassaparivuto Mahāsumano patitṭhito
pakkanto ca mahāvīro sayam ev' aggapuggalo 'ti. |

ayaṃ passati sambuddho Kassapo lokanāyako
visatibhikkhusahassehi sambuddho parivārito. |

Kassapo ca lokavidū voloketi sadevakam
visuddhabuddhacakkhunā bodhaneyye ca passati. |

55

Kassapo ca lokavidū āhutinam paṭiggaho
pharanto mahākaruṇāya vivādam passati kuppitam |

Maṇḍadīpe bahū satte bodhaneyye ca passati
buddharuṇṣānubhāvena ādieco padumam yathā. |

gacchissāmi Maṇḍadīpam jotayissāmi sāsanaṃ
patitṭhapemi sammābham andhakāre va candimā. |

bhikkhuganehi parivuto ākāse pakkamī jino,
patitṭhito Maṇḍadīpe suriyo abbhutṭhito yathā. |

Kassapo Sabbanando ca Subhakūto ca pabbato,
Visālam nāma nagaram, Jayanto nāma khattiyo, |

60

Khematalākasānante nagare pacchime mukhe
vihāro Pācīnārāmo, cetiyam dakasāṭikam. |

assāsetvāna sambuddho samagge katvāna bhātuke
desesi amatam dhammam patitṭhapesi sāsanaṃ. |

desite amate dhamme patitṭhite jinasāsane
caturāsitisahassānam dhammābhisamayo ahū. |

bhikkhusahassaparivuto Sabbanando mahāyaso
patitṭhito Maṇḍadīpe, pakkanto lokanāyako 'ti. |

ayaṃ hi loka sambuddho uppanno lokanāyako:

sattānam anukampāya tārayissāmi paṇinaṃ. |

65

so 'vapassati sambuddho lokajetṭho narāsabho

nāgānam saṃgāmatthāya mahāsenā samāgatā. |

dhūmayanti pajjulantī verāyanti caranti te

52. suriye Y. — udite Y (except G1). — 53. ca Y, va N. — 54. sambuddho G1N, tādihi ABG2. — 58. patitṭhissāmi ABG2, patitṭhapemi GZ, [patitṭhapesi N. — sammā A, sammābhā B, sammābham G2, sattānam ('nam G1) G1N, yaṃ dhātum Z. — 59. suriye ('yo R) abbhutṭhite yathā Y (except G1). — 61. pacchimāmukhe? comp. v. 88: uttarāmukho. — 'sāṭakam? Comp. 17, 10. — 62. bhātuke ABG2Z, bhāsīte G1, tāsīke N. Comp. Mūhāv., p. 93, l. 13. — 65. tārayanto ('nto ca BG2) paṇino ABG2, tārayissāmi paṇinaṃ G1N, desesi dhammam uttamam Z. — 66. so va' ABG, so ca Z, 'te so N. — 67. dhūpāyanti? see Mahāvagga, I, 15. — verāyanti Z, verayanti ABG2, verānaṃ ca G1N.

mahābhayaṃ ti vipulaṃ dīpaṃ nāseṇti paṇṇagā. |
 aḡamā ekibhūto 'va: gacchāmi dīpaṃ uttamaṃ
 mātulaṃ bhāgiṇeyyaṃ ca nibbāpessāmi paṇṇage. |
 ahaṃ Gotamasambuddho, pabbate Cetiyaṇāmake,
 Anurādhapure ramme Tisso nāmāsi khattiyo. |
 Kusinārāyaṃ bhagavā Mallānaṃ Upavattane
 70 anupādisesāya sambuddho nibbuto upadhikkhaye. |
 dve vassasatā honti chaṭṭiṃsa ca vassā tathā,
 Mahindo nāma nāmena jotayissati sāsanaṃ. |
 nagarassa dakkhiṇato bhūmibhāge manorame
 ārāmo ca ramaṇiyo Thūpārāmo 'ti suyyare. |
 Tambapaṇṇīti sutvāna dīpo abbhuggato tadā.
 sārīrikaṃ mama dhātum paṭiṭṭhissaṃ diputtame. |
 buddhe paṣaṇṇā dhamme ca saṃghe ca ujuddiṭṭhikā
 bhave cittaṃ virājeti Anulā nāma khattiya. |
 deviyā vacanaṃ sutvā rājā therāṃ id' abravī:
 75 buddhe paṣaṇṇā dhamme ca saṃghe ca ujuddiṭṭhikā |
 bhave cittaṃ virājeti, pabbājehi Anulakāṃ.
 akappiyā mahārāja itthipabbajjā bhikkhuno, |
 āgamiṣṣati me rājā Saṃghamittā bhaginiyā,
 Anulaṃ pabbājetvāna mocesi sabbabandhanā. |
 Saṃghamittā mahāpaṇṇā Uttarā ca vicakkhaṇā
 Hemā ca Māsagallā ca Aggimittā mitāvadā
 Tappā Pabbatachinnā ca Mallā ca Dhammadāsiyā, |
 ettakā tā bhikkhuniyo dhutarāgā samāhitā
 odāṭamanasaṃkappā saddhammavinaye ratā |
 khināsavā vasi pattaṃ tevijjā iddhikovidā
 80 uttamante ṭhiṭṭā tattha āgamiṣṣanti tā idha. |
 mahāmattaparivuto nisinna cintiye tadā

67. muḷhaṃ bhayanti (bhāy° A) ABG2. — vepullaṃ Zn. pharanti
 re mahābhayaṃ atvipulaṃ? — vv. 69—76 are wanting in BG2. —
 69. ayaṃ? — pabbato °nāmako? — 72. suyyate? — 73. paṭiṭṭhissa
 N, paṭiṭṭhasaṃ CG, paṭiṭṭhissaṃ AMR. sārīrikā m° dhātū paṭiṭṭhi-
 ssanti? — vv. 74—77 are given in the MSS. with a number of omissions
 and transpositions which it is superfluous here to indicate. — 77. mocesi
 AG1Zn, moceti BG2. — 78. Comp. 18, 11. 12. — Māsā BGZ, Māyā A,
 Hemā N. — Māragallā N. — Tappā Pabbatachinnā ca N, Sabbatā (subh°
 ABG2) Sinnā va (ca M) Y. — Mālā Y. — Dhammadāsiyā Y, Dhammadā-
 piyā N. — 80. uttamatte AZ. This may be the correct reading. — 81. ni-
 sinne BG2Z. — cintiye G1Z, cintaye N, khattiye AB, khantiye G2.

mantitukāmo nisīditvā mattānaṃ etad abravī. |
 Ariṭṭho nāma khattiyo sutvā devassa bhāsitaṃ |
 therassa vacanaṃ sutvā uggahetvāna sāsanaṃ
 āyakaṃ anusāsetvā pakkāmi uttarārumukho. |
 nagarassa ekadesamhi gharāṃ katvāna khattiyā
 dasa sile samādinna Anulādevīpamukhā |
 sabbā pañcasatā kaṇṇā abhijātā jūṭindharā
 Anulaṃ parikkarontā sāyampāto bahū janā. |
 nāvātitthaṃ upagantvā āropetvā mahānāvāṃ
 sāgaraṃ samatikkanto thale patvā patitṭhito. |
 Viñjhāvaṃ atikkanto mahāmatto mahabbalo
 Pāṭaliputtaṃ anuppatto gato devassa santike. |
 putto deva mahārāja atrajo Piyadassano
 Mahindo nāma so thero pesito tava santikaṃ. |
 Devānampiyo so rājā sahāyo Piyadassano
 buddhe abhippasamo so pesito tava santike. |
 bhātuno vacanaṃ tuyhaṃ āmantesi mahā isi.
 rājakaṇṇe Saṃghamitte Anulā nāma khattiyā |
 sabbā taṃ apalokenti pabbajjāya purakkhakā.
 bhātuno sāsanaṃ sutvā Saṃghamittā vicakkhaṇā |
 turitā upasaṃkamma rājānaṃ idaṃ abravī:
 anujāna mahārāja, gacchāṃi dīpaṇjakam. |
 bhātuno vacanaṃ mayhaṃ āmantesi mahā isi.
 bhāgineyyo ca Sumano putto ca jetṭhabhātu te |
 gatā tava piyo mayhaṃ gamanāṃ vārenti dhītuyā.
 bhārikaṃ me mahārāja bhātuno vacanaṃ mama, |
 rājakaṇṇā mahārāja Anulā nāma khattiyā
 sabbā maṃ apalokenti pabbajjāya purakkhakā. |

85

90

95

bhāṇavāraṃ paṇṇarasamaṃ.

81. mantitukāmo? — khattiyāṃ Z. khattāṃ ABG, mattānaṃ N.
 (a) maccānaṃ? mantinaṃ? — 83. dāsakaṃ Z. dāy° ABG, dār° N.
 ayyakaṃ abhivādetvā? Comp. Mahāv. p. 110, l. 6. — 85. parikkha-
 rontā? — 86. āruhivā? — thale patvā N. thapetvāna N. — 88. putto
 deva N, putto ("the A) te ABG, putto te deva Z. — Piyadassana BGZ. —
 89. Piyadassana B. — vv. 90 and 91^a are wanting in BGZ. 90^b also
 in AGI. — 90. bh° vacanaṃ tassā āmantesi mahā isi? — rājakaṇṇā?
 comp. v. 95 — 91. purakkhakā Y. purakkhikā N (the same at v. 95). pu-
 rekkharā? Comp. Sam. Pās.: "Anulāpi khattiyā itthi-sahassaparivutā pa-
 bbajjāpurekkharā maṃ patimāneti." — vv. 93^b and 94^a are wanting in B
 GZ. — 93. jetṭhabhātā te (i. e. Mahinda)? — gatā tava piyo N, laddhā
 ca pitaro (pitayo F) AFG. gatā tava piye? — vāresi AFG. — 95. pu-
 rekkharā? see v. 91.

XVI.

Caturanginiṃ mahāsenam samayhitvāna khattiyo
 tathāgatassa sambodhiṃ ādāya pakkamī tadā. |
 tisu rajjesu atikkanto Viñjhātavīsu khattiyo
 atikkanto brahāraṇṇam anuppatto jalasāgaram.
 caturanginiṃ mahāsenā bhikkhunīsanghasāvikā
 mahāsamuddam pakkantā ādāya bodhiṃ uttamam. |
 upari devānam turiyam hetthato ca manussakam
 cātuddisāmānusaturiyam, pakkanto jalasāgare. |
 muddhani avaloketvā khattiyo Piyadassano
 5 abhivādayitvā tam bodhiṃ imam attham abhāsatha: |
 bahussuto iddhimanto silavā susamāhito
 dassane akappiyam mayham atappaneyyam mahājanam.
 tattha kanditvā roditvā oloketvāna dassanam
 khattiyo paṭinivattetvā agamā sakanivesanam. |
 udae ca nimmitā nāgā devatākāse ca ammitā
 rukke ca nimmitā devā nāgānivāsanam pi ca |
 parivārayiṃsu te sabbe gacchantam bodhiṃ uttamam.
 amanāpā ca piśacā bhūtakumbhāṇḍarakkhasā
 bodhiṃ paccantam āyantaṃ parivārayiṃsu amānusa. |
 tāvatinsā ca yāmā ca tusitāpi ca devatā
 10 nimmanaratino devā ye devā vasavattino |
 bodhiṃ paccantam āyantaṃ tuṭṭhahatthā pamoditā,
 tettiṃsā ca devaputtā sabbe Indapurohitā |
 bodhiṃ paccantam āyantaṃ appoṭhenti hasanti ca.
 Kuvero Dhatarattho ca Virūpakkho Virūlhako |
 cattāro te mahārājā samantā caturodisā
 parivārayiṃsu sambodhiṃ gacchantam dipalanjakam. |
 mahāmukhapatahāro divillātadadindimā
 bodhiṃ paccantam āyantaṃ sādhu kilanti devatā. |
 pārīcchattakapuppham ca dibbamandāravāni ca

XVI, 3. bhikkhunīsanghapāmukhā? — 4. cātuddisāmān° ABG.
 cātuddisāmānusaturiyam? — 5. apaloketvā N, avaloketvā F, avalo-
 ketvā Y. — 6. I do not try to correct the second hemistich. — 7. paṭi-
 nivattitvā A. — v. 8 is wanting in BG2. — nāgā (nāgā A) nivesanam
 pi ca AGZ, nāgā nivāsanam pi ca F, nāgādhivāsanā pi ca N. nāganivā-
 sane pi ca? — 9°. parivārayiṃsu A. — v. 14 is wanting in BG2Z. —
 °patahā ca?

dibbacandanacuppaṇṇaṃ ca antalikkhe pavassati,
 bodhiṃ paccantaṃ āyantaṃ pūjayanti ca devatā. | 15
 campakā sallā nimbā nāgapunnāgaketakā
 jalasāgare mahābodhiṃ devā pūjenti satthuno. |
 nāgarājā nāgakaṇṇā nāgapotā bahū janā
 bhavanato nikkhamitvā pūjenti bodhiṃ uttamaṃ. |
 nānāviraḡavasanaṃ nānāviraḡavibhūsitā
 jalasāgare mahābodhiṃ nāgā kilanti sādhu no. |
 uppalapadumakumudanilāni satapattakaṃ
 kallahāraṃ kuvalayaṃ adhimuttamadhugandhikaṃ |
 takkārikaṃ kovilāraṃ pāṭaliṃ bimbajālakaṃ
 asokaṃ sūlapupphaṃ ca missakaṃ ca piyangukaṃ
 nāgā pūjenti te bodhiṃ sobhati jalasāgare. | 20
 ānuditā nāgakaṇṇā nāgarājā pamuditā
 bodhiṃ paccantaṃ āyantaṃ nāgā kilanti sādhu no. |
 tattha maṇimayā bhūmiṃ muttāphalikasanthatā,
 āraṇapokkharāṇiyo nānāpupphehi vicittā. |
 sattāhakaṃ vasitvāna sadevā sahamānusa
 bhavanato nikkhamantaṃ pūjenti bodhiṃ uttamaṃ. |
 mālādāmakalāpā ca nāgakaṇṇā ca devatā
 āvijjhanti ca celāni sambodhiparivāritā. |
 bodhiṃ paccantaṃ āyantaṃ sādhu kilanti devatā.
 pāricchattakapupphaṃ ca dibbanandāravāni ca
 dibbacandanacuppaṇṇaṃ ca antalikkhe pavassati. | 25
 nāgā yakkhā ca bhūtā ca sadevā sahamānusa
 jalasāgaram āyantaṃ sambodhiparivāritā |
 tattha naccanti gāyanti vādayanti hasanti ca
 poṭhenti diguṇaṃ bhujāṃ te bodhiparivāritā. |
 nāgā yakkhā ca bhūtā ca sadevā sahamānusa
 kittenti maṅgalaṃ sotthiṃ nīyate bodhiṃ uttamaṃ. |
 nāgā dhajapaggahitā nilobbhāsā manorama
 kittenti bodhiṃ uttamaṃ patitṭhitaṃ dipalaṇṇjake. |
 Anurādhapurā rammā nikkhamitvā bahū janā

16^a. One syllable is wanting. We should probably for „sallā“ read „salalā“ or „sallakā“; comp. Apadāna (Phayre MS. fol. kū): „campakā salalā nimbā nāna- (sic) punnāgaketakā.“ — 18. sādhu no Zn, sādhuvo AFG, sādhuso B. — 19. atimuttaṃ m? — 21. sādhu no N, sādhuso BGF, sādhuvo AFG1Z. — 22. tattha ABG2Z, tassa G1X. — 28. nīyate AZ, nīyantaṃ B; nīyate F2G, nīyato F1, nīyāte N. nīyantaṃ? — *uttame F, *uttamaṃ Yn.

- 30 sambodhim upasaṅkantā saha devehi khattiyo |
 parivārayimṣu sambodhim saha puttēhi khattiyo
 gandhamāṇaṃ ca pñjesuṃ gandhagandhānam uttamaṃ. |
 vithiyo ca susaṃmatthā agghiyā ca alaṃkatā.
 saha patitthite bodhi kampaṭṭha paṭhavi tadā ti. |
 dāpesi rājā atthāttha khattiyesu paṇ' atthasu
 sabbajettham bodhiguttam rakkhitaṃ bodhim uttamaṃ. |
 adāsi sabbaparihāram sabbālaṃkārapāṇāsukam,
 soḷasa laṃkā mahālekha dharanī bodhigāravā. |
 tathā susiṇcattharam cāpi mahālekhatthāne tṭape.
 35 so kulasaḥassakam katvā ketucchāditta pāṇanam, |
 suvaṇṇabheriyā ratthāabhisekādimaṅgale.
 ekaṃ janapadam datvā Candaguttam tṭapesi ca |
 Devaguttapāsādam bhūmi ekaṃ yathāraham,
 kulānan tādāññesaṃ vā gāmaabhoge pariccaji. |
 Rañño pañcasatā kaṇṇā aggajāta yasassini
 pabbajimṣu ca tā sabbā vitarāgā samāhitā. |
 kumārīkā pañcasatā Anulāparivāritā
 pabbajimṣu ca tā sabbā vitarāgā samāhitā. |
 Ariṭṭho nāma khattiyo nikkhanto bhayaanduto
 pañcasataparivāro pabbaji jinasāsane.
 40 sabbeva arahattappattā sampunnā jinasāsane. |
 hemante paṭhame māse supupphite dharanīruhe
 āgato so mahābodhi patitthito Tambapaṇṇike 'ti. |
 bhāṇavāram soḷasamaṇi.

XVII.

Battimisa yojanam digham atthārasahi vitthataṃ
 yojanasataāvattam sāgarena parikkhitaṃ |

30. saha devihī? — 31. gandhagandhanam N, gandho gandhānam (*ram F) AF, gandho gandhādīm (*dam G1) BG, gandhodakam Z. gan-
 dhāgandhānam? — 33. bodhiguttim? — vv. 34—37 are wanting in
 BG&Z. — 34. sabbālaṃkārapāṇatā N, sabbālaṃkāram āgataṃ F. sabbālaṃ-
 kārapāṇākam AG1. — laṃkā AG1N, saṃghā F. — mahālekham AFG. —
 dharanī AF. soḷas' akā mahālekha dharanī (locative) bodhigāravā?
 — 35. tathāpi supiṇcattharāpiṇcāpi AG, tathā susiṇcatthā cāpi N, tathā
 susiṇcattharā cāpi F. tathā sucisantharā cāpi (comp. Mahāv., p. 118.
 l. 4)? — kulayakam AG, kulasaḥassakam N, kulasaḥsakam F. — ketum
 chāditta (*tta G) AFG. I do not try any conjecture. — 36. *bheriyo?
 — ratthū AG. — datvā datvā Cand' AG. — 37. Dev' ca bhūmiceṇ-
 gam? — dādāññesaṃ vā F, tarasaṇvāsā AG. tādāññesaṃ ca? — 40. bha-
 yañcuto Y, bhayaanduto N, bhayañcuto F.

Laṅkāḍīpavarāṇaṃ nāma sabbattha ratanākaraṇaṃ
 upetaṇaṃ nadītalākehi pabbatehi vanehi ca. |
 dīpaṇaṃ puraṇaṃ ca rājā ca upaddutaṇaṃ ca dhātuyo
 thūpaṇaṃ dīpaṇaṃ ca pabbataṇaṃ uyyānaṃ bodhi bhikkhuni |
 bhikkhu ca buddhasettḥo ca terasa honti te tabhiṃ;
 ekadesa caturonāmaṇaṃ supātha mama bhāsato. |
 Ojādīpaṇaṃ Varādīpaṇaṃ Maṇḍadīpaṇaṃ ti vuccati
 Laṅkāḍīpavarāṇaṃ nāma Tambapannūti nāyati. | 5
 Abhayapurāṇaṃ Vaddhamānaṇaṃ Visālaṇaṃ Anurādhapurāṇaṃ
 purassa caturonāmaṇaṃ catubuddhāna sāsane. |
 Abhayo ca Samiddho ca Jayanto ca narādhipo
 Devānaṃpiyatisso ca rājāno honti cāturo. |
 rogaḍubbutṭhikaṇaṃ c' eva vivādayakkhādhivāsanaṇaṃ
 cāturo upaddutā ete catubuddhavinoditā. |
 Kakusandhassa bhagavato dhātu dhammakarako ahū,
 Konāgamānassa buddhassa dhātu kāyabandhānaṇaṃ ahū, |
 Kassapassa sambuddhassa dhātu udakasātakāṇaṃ,
 Gotamassa sirīmato donadhātu sārīrikā. | 10
 Abhayapure Paṭiyārāmo, Vaddhamānassa Uttaraṃ,
 Visāle Pācīnārāmo, Thūpārāmo 'nurādhassa
 dakkhiṇe cāturo thūpā catubuddhāna sāsane. |
 Kadambakassa sāmāntā nagaraṇaṃ Abhayapurāṇaṃ,
 Tissatūlākāsāmāntā nagaraṇaṃ Vaddhamānakaṇaṃ, |
 Khematalākāsāmāntā Visālaṇaṃ nagaraṇaṃ . . . ,
 Anurādhapurāṇaṃ,
 tatth' eva caturōdīpavicāraṇaṇaṃ. |
 Devakūṭo Sumanakūṭo Subhākūṭo 'ti vuccati,
 Silakūṭo nāma dāni catupannatti pabbate. |
 Mahātittḥaṇaṃ nāma uyyānaṇaṃ Mahānāmaṇaṃ ca Sāgaraṇaṃ
 Mahāmeghavanaṇaṃ nāma vasantaṇaṃ ariyāpathaṇaṃ
 caturōlokanāthānaṇaṃ paṭhamāṇaṃ senāsanaṇaṃ ahū. | 15

XVII, 3. thūpaṇaṃ dāhaṇaṃ ca? — 4. ekadesa cāturo (cattāro BG2) nāma
 ABFG, ekadesena vakkhāmi Z. ekadesaṇaṃ caturonāmaṇaṃ N. — 8. catu-
 buddhaṇaṃ vin' BGFZ: this may be the correct reading. — 11. Uttaro
 Al. — dakkhiṇo ABG. "ne ZFn. — 13. After the words "Visālaṇaṃ na-
 garaṇaṃ" N inserts "purāṇaṃ, Z: "ahu". Evidently some words are wanting.
 — tatth' eva caturōdīpavicāraṇaṇaṃ? — 14. Silākūṭo Z. — 15. Ma-
 hānomaṇaṃ N, Mahānopaṇaṃ F. (Comp. Mahav., pp. 22, 23.) — paṣatṭhaṇaṃ?
 — catupannatti lok' ABG2.

Kakusandhassa bhagavato sirisabodhim uttamaṃ
 ādāya dakkhiṇaṃ sākhaṃ Rucānandā mahiddhikā
 Ojadīpe Māhātitthe ārāme tattha ropitā. |
 Konāgamanassa bhagavato udumbarabodhim uttamaṃ
 ādāya dakkhiṇaṃ sākhaṃ Kandanandā mahiddhikā |
 Varadīpe Mahānomamhi ārāme tattha ropitā.
 Kassapassa bhagavato nigrodhabodhim uttamaṃ |
 ādāya dakkhiṇaṃ sākhaṃ Sudhammā nāma mahiddhikā
 Sāgaramhi nāma ārāme ropitaṃ dumacetiyaṃ. |
 Gotamassa bhagavato assatthabodhim uttamaṃ
 20 ādāya dakkhiṇaṃ sākhaṃ Saṃghamittā mahiddhikā |
 Mahāmeghavane ramme ropitā dīpalañjake.
 Rucānandā Kanakadattā Sudhammā ca mahiddhikā |
 bahussutā Saṃghamittā chaḷabhiññā vicakkhānā
 catasso tā bhikkhuniyo sabbā ca bodhim āharuṃ. |
 sirisabodhi Mahātitthe, Mahānāme udumbaro,
 Mahāsāgaramhi nigrodho, assattho Meghavane tadā |
 acale caturārāme catubodhi patitṭhitā.
 acale senāsanaṃ rammaṃ catubuddhāna sāsane. |
 Mahādeva chaḷabhiñño Sumano paṭisambhido
 mahiddhiko Sabbanando Mahindo ca bahussuto
 25 ete therā mahāpaññā Tambapaṇṇipāsādakā. |
 Kakusandho sabbalokaggo puñcacakkhūhi cakkhuma
 sabbalokaṃ avekkhanto Ojadīpavar' addasa. |
 puṇṇakanarako nāma ahū pajjarako tadā.
 tasmim' samaye manussānaṃ rogo pajjarako ahū. |
 rogena phutṭhā bahujaṇā bhantamacchā va thalamhi ṭhitā
 socanti dummānā |
 bhayaṭṭitā na labhanti cittasukhasātam attano.
 divāna dukkhite satte rogabandhena dūsite |
 cattālisasahassehi Kakusandho lokanāyako

17. Kanakadattā A, Kandanandā (*ntā G1) G1N, Kanandā BFG2,
 Nandā nāma Z. — 18. Mahānāmamhi A, Majjaṅganomamhi BG, Jano-
 mamhi Z, Mahānomamhi X. — 19. ropitā? — 21. Kandanandā X, Kandā-
 nandā G1. — 22. sabbā va F. — 23. Mahānome XG1. — 24. caturārāme
 YF. — catubodhi? — 24^b. acalo Y, ajalo F. — sāsanaṃ G1N, *ne YF.
 — 28. bhantam° X, pantam° G1, matam° A, pattā m° BG2Z. — ṭhitā N,
 uṭṭhitā Y, uṭṭhito uṭṭhito F. — 29. rogabhayena A, rogabhantena BGZ,
 rogabandena F, rogabandhena N.

rogānaṃ bhindanattāya Jambudīpā idhāgato. | 30
 cattālisasahasseehi chaḷabhiññā mahiddhikā
 parivārayiṃsu sambuddhaṃ nabhe candanā va tārakā. |
 Kakusandho lokapajjoto Devakūṭaṃhi pabbate
 obhāsetvāṇa devo va patitṭhāsi sasāvako. |
 Ojadīpe Devakūṭaṃhi obhāsetvā patitṭhitaṃ
 devo va maññanti sabbe na jānanti tathāgataṃ. |
 udataṃ arupuggamaṃhi puṇṇamāse uposathe
 ujjaletvāna taṃ selanā jalamānaṃ sakāraṇaṃ |
 disvāna selanā jalamānaṃ obhāsetaṃ catuddisaṃ
 tutṭhahattā janā sabbe sarājā Abhaye pure. | 35
 passantu maṃ janā sabbe Ojadīpagatā narā
 iti buddho adhiṭṭhāsi Kakusandho lokanāyako. |
 isisaṃmato Devakūṭo manusse abhipatṭhito.
 upāddave pajjarake manussabalavāhanā |
 nikkhamitvā janā sabbe sarājā nagarā purā
 tattha gantvā namassanti Kakusandhaṃ naruttamaṃ. |
 abhivādetvāna sambuddhaṃ rājasenā sarattṭhakā
 devā ti taṃ maññamānā āgatā te mahājānā. |
 anuppattā janā sabbe buddhasettṭhaṃ narāsabhaṃ.
 adhivāsetu me bhagavā saddhiṃ bhikkhugaṇe saba | 40
 ajjatanāya bhattenā, gacchāma nagaraṃ puranā.
 adhivāseti sambuddho tuṃhī rājassa bhāsitaṃ. |
 adhivāsaṇaṃ viditvāna rājasenā sarattṭhakā
 pūjāsakkārabahute tadā puranā upāgamaṃ. |
 mahā ayaṃ bhikkhusaṃgho, janakāyo anappako,
 nagarake atisaṃbādhe akatabhūmi pure mama. |
 atthi mayhaṃ bahuyyānaṃ Mahātitthaṃ manoramaṃ
 asaṃbādhaṃ adūratṭhaṃ pabbajitānulomikaṃ |
 patisaḷlānasārappaṃ paṭirūpaṃ tathāgataṃ
 tatthāhaṃ buddhapamukhaṃ saṃghaṃ dassāmi dakkhiṇaṃ. 45

30. bhindanattāya N, bandhan° BG, bandan° F, mocanattāya AZ. —
 31. °sahasā hi BG2. °sahasāni? — vv. 33^a—35^a are wanting in A.
 — 33. devo va X, na (omitting devo) YF; devo ti (comp. v. 39)? —
 34. udayā arup° N. — 37. manusse abhipatitṭhito Y, m° abhipatṭhito F.
 manusse° abhipatṭhito? — upāddute N. — manussabalavāhane N, °naṃ
 FG1Z, °nā ABG2. — 39. devo 'ti? — 41. adhivāsesi AZ. — 42. pūjā-
 sakkāraṃ katvāna te ABG2, °kkārabahutā te Z, °kkārabahute N, °kkā bahu
 ca te (va te) FG1. pūjāsakkārabahulā? — 44. bahuyyānaṃ FG1Zn,
 brahuyyānaṃ ABG2.

sabbo jano passeyya taṃ buddhaṃ saṅghaṃ ca dassanaṃ.
 cattālisasabasshehi bhikkhusaṅgha-urakkhato |
 Kakusandho lokavidū Mahātitthamhi pāpuṇi.
 patitthite Mahātitthamhi uyyāne dipaduttame |
 akālapupphehi sañchannā yaṃ kiñci ca latā dumā.
 sovaṇṇamayabhiṅkāraṃ samādāya mahipati |
 onojetvāna Lamkatthaṃ jalaṃ batthe akūrayi.
 im' āhaṃ bhante uyyānaṃ dadāmi buddhipāmukhe.
 saṅghassa phāsuvihāraṃ rammaṃ senāsanaṃ ahū. |
 paṭiggahehi uyyānaṃ Kakusandho lokanāyako,
 50 pakampi dharaṇi tattha paṭhamam senāsanaṃ tadā. |
 pathaviacalaṃ kampetaṃ tthito lokaggaṇāyako:
 aho nīna Rucānandā bodhiṃ haritvā idhāgatā. |
 Kakusandhassa bhagavato cittaṃ aññāya bhikkhuni
 gantvā sirīsamahābodhimūle tthatvā mahiddhikā, |
 buddho ca icchati bodhi Ojadipamhi rohanaṃ,
 manusa cintayaṃ tattha bodhiṃ āharitum gamā. ,
 anumataṃ buddhasettkena anukampāya paṇino
 mama iddhānubhāvena dakkhiṇasākhā pamuccatu. |
 Rucānandā imaṃ vākyam yācamānā katañjali
 55 muccitvā dakkhiṇasākhā patitthāsi kaṭāhake. |
 gahetvāna Rucānandā bodhiṃ suvaṇṇakaṭāhake
 pañcasetabhiṅkhaṇiṃ parivāresi mahiddhikā. |
 tadāpi paṭhavi kampi sasamuddaṃ sapabbataṃ
 āloko 'va mahā āsi abbhuto lomahaṃsano. |
 disvā attamaṇā sabbe rājasenā saratthakā
 añjaliṃ paggahevaṇa namassanti bodhim'uttamaṃ. |
 āmoditā marū sabbe devatā haṭṭhamānasā
 ukkuṭṭhisaddaṃ pavattesuṃ disvā bodhivaruttamaṃ. |

47. patitthe N, titthite A. saha patitthite BGZ, saha patitthe F. —
 48. saṃbhantaṃ kiñci ca A. — Instead of "yaṃ kiñci" we should expect
 a preterite ending in -ipsu. — 49. lamkattha R, lamptattha C, lamptatthaṃ M.
 lamkatap F. — ākiri A. — rammaṃ N, maṃ F. imaṃ Y. — 50. ahū A
 (instead of tota). Perhaps we should transpose ahū (v. 49). and tadā (v. 50).
 — 51. [pa]ṭha[vi]ja[laṃ] N. pathaviñjalaṃ F. — kampento ABGZ. —
 52. Y omits gantvā. — 53. rohanaṃ (sic) BG, ropanam AZ, rūhanaṃ X.
 — manusa N, manasā F, manussā ABG, manussā Z. — cintayaṃ Zn, cintayan
 Gi, cintayam ABGZ, cittayan F. — manussācintiyam tattha bodhiṃ
 āharitum gamā? — 57. sasamuddā Z. — āloko ca AGZ. — 59. marū
 ABG, marū Z, marā F, marā N.

cattâro ca mahârâjâ lokapâlâ yasassino
 ârakkham sirisabodhissa akamsu devatâ tadâ. | 60
 tâvatimsâ ca ye devâ ye devâ vasavattino
 Yamo Sakko Suyâmo ca Santusito Sunimmito
 sabbe te parivârimsu sirisabodhim uttamam. |
 añjalim paggahetvâna devasamghâ pamoditâ
 Rucânandâya sah' eva pûjenti bodhim uttamam. |
 sirisabodhim âdâya Rucânandâ mahiddhikâ
 bhikkhunîsamghaparibbûlhâ Ojadipavaram gami. |
 devâ naccanti hasanti pothenti diguṇam bhujam
 Ojadipavaram yantam sirisabodhim uttamam. |
 devasamghaparibbûlhâ Rucânandâ mahiddhikâ
 âdâya sirisabodhim Kakusandham upâgami. | 65
 tamhi kâlê mahâvîro Kakusandho lokanâyako
 Mahâtittthamhi uyyâne bodhiṭṭhâne patittṭhito. |
 Rucânandâ sayam bodhim obhâsentam na ropayi,
 disvâ sayam Kakusandho paggahi dakkhiṇam bhujam. |
 bodhiyâ dakkhiṇam sâkham Rucânandâ mahiddhikâ
 buddhassa dakkhiṇahatthe ṭhapayitvâbhivâdayi. |
 parâmasitvâ lokaggo Kakusandho narâsabho
 adâsi raṇṇo bhayassa: imam ṭhânamhi ropaya. |
 yamhi ṭhânamhi âcikkhi Kakusandho lokanâyako
 tamhi ṭhânamhi ropesi Ablayo raṭṭhavaḍḍhano. | 70
 patittṭhite sirisabodhimhi bhûmibbhâge manorame
 buddho dhammam âdesayi catusaccam saṇhakâraṇam. |
 pariyosâne satasahassam cattâlisa saṇassiyo
 abhisamayo manussânam, devânam timsa koṭiyo. |
 sirisabodhi Kakusandhassa, Kouâgamanassa udumbaro,
 Kassapassâpi nigrodho tayobodhivihâraṇâ. |
 Sakyaputtassa asamassa bodhi assattham uttamam
 âharitvâna ropimsu Mahâmeghavane tadâ. |
 Muṭṭasivassa atrajâ ath' aññe dasa bhâtaro
 Abhayo Tisso Nâgo ca Utti Mattâbhayo pi ca | 75
 Mitto Sivo Aselo ca Tisso Khîro ca bhâtaro,

71. *ccam saṇhakâraṇam G1 X, *ccappakâsanaṇṇam A, *ccam sattakâra-
 ṇam BG2, *ccappakâsato Z. — 73. tayobodhim idh' âharum (*ram B)
 ABG2Z, tayobodhivihâraṇâ (*rakâ N, *ruṇâ G1) FG1N. tayobodhivicâ
 raṇam? comp. v. 18. — 74. bodhim? — 76. Sivo AG. — Kîro câ?

anudevī Anulā ca Muṭasivassa dhītarō. |
 tadā ca bilayo agā Laṅkāḍḍipavaruttamaṃ
 yadā abhisitto rājā Muṭasivassa atrajo
 etthantare yaṃ gaṇitaṃ vassaṃ bhavati kittakaṃ? |
 dve satāni ca vassāni chattiṃsa ca saṃvacchare
 sambuddhe parinibbute abhisitto Devānampiyō. |
 āgatā rājaidhiyo abhisitte Devānampiyē,
 pharati puññatejāni Tambapaṇṇimhi issaro. |
 ratanākaraṃ tadā āsi Laṅkāḍḍipaṃ varuttamaṃ.

- 80 Tissassa puññatejēna uggatā ratanā bahū. |
 disvāna ratanaṃ rājā haṭṭho saṃviggamānaso
 paṇṇākāraṃ karitvāna Asokadhammassa pāhiṇi. |
 disvāna taṃ paṇṇākāraṃ Asoko attamaṃ ahū,
 abhisekaṃ nānāratanāṃ puna pāhesi Devānampiyassa. |
 vālavijāniṃ uḥhisaṃ chattaṃ khaggaṃ ca pādukaṃ
 veṭhanaṃ sārāpāmaṅgaṃ bhikkhāraṃ nandivattakaṃ |
 sivikaṃ saṅkhavataṃsaṃ adhovimaṃ vatthakoṭikaṃ
 sovaṇṇapātikācchumaṃ mahagghaṃ hatthapuñchanaṃ |
 Anotattodakaṃ kājaṃ uttamaṃ haricandanāṃ
 85 aruṇavaṇṇamattikaṃ aṭṭjanaṃ nāgaṃāhaṭaṃ |
 haritakaṃ āmalakaṃ mahagghaṃ amatosadhaṃ
 saṭṭhivāhasataṃ sāliṇ sugandhaṃ sukamāhaṭaṃ
 puññakammābhiniḥbattaṃ pāhesi Asokasavhayo. |
 Laṅkābhisekatisso ca Asokadhammassa pesito
 abhisitto dutiyābhisekena Tambapaṇṇimhi issaro. |
 dutiyābhisittaṃ Tissaṃ atikkami tiṃsa rattiyo
 Mahindo gaṇapāmokkhe Jambudīpā idhāgato. |
 kārāpesi vīhāraṃ so Tissārāmaṃ varuttamaṃ,
 patiṭṭhapesi mahābodhiṃ Mahāmeghavanaṃ tadā, |
 patiṭṭhapesi so thūpaṃ mahantaṃ rāmaṇeyyaṃ,
 90 akāsi Devānampiyō ārāmaṃ Cetiyapabbate, |
 Thūpārāmaṃ akāresi vīhāraṃ Tissārāmaṃ,

76. anudevī G1N, anudevī F, anudevī BG2, āhul' Z, āhul' A. — Anulādevī Sivalā ca (comp. 10, 7)? — 77. pilayo N. yadā ca Vijayo agā (comp. 6, 19)? — yadā abhisitto: — 79. *tejēna G1N. — 87. Laṅkābhisekatisso BG2. Laṅkābhiseke Tisso ca ... pesito? — 88. atikkami Y, atiggayha N, atikkayha F, atikkamma? — 91. Tissārāmaṃ N, Tissāḍḍamaṃ F, Pissārāmaṃ ABG2, Vissār' G1. Missakārāmaṃ Z. The Tissārāma having been mentioned in v. 89, I propose to read vīhāraṃ Issarasamapaṃ, comp. Mahāv., p. 119, l. 14; p. 123, ll. 3. 9.

Vessagiriñ ca kâresi Colakatissanâmakam, |
tato yojaniko ârâmo Tissarâjena kârîto
patitthapesi mahâdânam mahâpelavaruttanam.
cattârisam pi vassâni rajjam kâresi khattiyo 'ti. |

Muḥasāvassa atrajā ath' aññe catubhūtarō,
Uttiyo dasavassamhi rajjam kâresi khattiyo. |
atthavassābhisittassa nibbutō dīpajotako.
akāsi sarīranikkhepaṃ Tissārāme puratthime. |
paripunnadvādasavasso Mahindo ca idhāgato,
satthivasse paripunṇe nibbutō Cetiyaṇabbate. | 95
samalaṇkaritvāna punṇaghaṭaṃ toraṇaṃ ca mālagghiyaṃ
padīpā ca jalamānā nibbutō dīpajotako |
rājā kho Uttiyo nāma kūtāgāraṃ varuttamaṃ
dassaneyyaṃ akāresi, pūjesi dīpajotakaṃ. |
ubho devā maṇussā ca nāgā gandhabbādānavā
sabbeva dukkhitā hutvā pūjesuṃ dīpajotakaṃ. |
sattāhaṃ pūjaṃ katvāna Cetiye pabbatuttame
ekacce evaṃ āhaṃsu: gacchāma nagaraṃ puraṃ. |
ath' ettha vattati saddo tumulo bheravo mahā,
idh' eva jhāpayissāma Laṅkāya dīpajotakaṃ. | 100
rājā sutvāna vacanaṃ janakāyassa bhāsato:
mahāthūpaṃ karissāmi Tissārāmapuratthime. |
ādāya sakūtāgāraṃ Mahindaṃ dīpajotakaṃ
nagaraṃ puratthimadvāraṃ pāvisiṃsu sarājikā. |
majjhena nagaraṃ gantvā nikkhamitvāna dakkhiṇe
Mahāvihāre sattāhaṃ mahāpūjaṃ akaṃsu te. |
katvāna gandhacitakaṃ ubho devā ca maṇussā
thapayisṃsu rājuyyāne: jhāpayissāma subbatam. |
sakūtāgāraṃ gahetvāna Mahindaṃ dīpajotakaṃ
vihāraṃ padakkhiṇaṃ katvā vandāpesuṃ thūpam uttamaṃ. | 105
ârāmā puratthimadvārā nikkhamitvā mahājanā

92. yojanikā ârāmā . . kârîta? comp. Mahāv., p. 120, l. 2. — mahāmeghavaruttamaṃ Y, mahāpelavaruttamaṃ N, mahāpelagaruttamaṃ F. Comp. Mahāv., p. 225, l. 15: on p. 202, l. 13 we have the following remark in the Tikā: „mahāpelābhattādi paṭhamam saṃghanavakānaṃ dāpayitī attho.“ — 93. dasavassāpi N, dasa vassāni? — 94. Tissārāmapuratthime? comp. v. 101. — 96^b. va X, ca Y. — nibbuto *jotake A2BGZ. — 97. pūjesi N, pūjesuṃ FZ, pūjetuṃ ABG. — 101. Tissārāmapuratthito XG1. Comp. v. 93; Mahāvamsa, p. 125, l. 5. — 103. dakkhiṇā B, dakkhiṇā A. — 105. kūtāgāraṃ Y, kūtākāraṃ F.

akamsu sarīranikkhepaṃ bhūmibhāge samantato.
 ārūḷhā citakaṃ sabbe rodamaṇā katañjali
 abhivādetvāna sirasā citakaṃ dīpayimsu te. |
 sadhātum eva tathāsesaṃ jhāyamāno mahāgaṇi.
 akamsu thūpavaraṃ sabbe āraṇe yojanike tadā. |
 kataṃ sarīranikkhepaṃ Mahindaṃ dīpajotakaṃ
 Isibhūmiti taṃ nāmaṃ samaṇṇā paṭhamāṃ ahi. |
 bhānavāraṃ sattarasamaṃ.

XVIII.

Idāni atthi aṇṇe pi therā ca majjhimā navā
 vibhajjavādā vinaye sāsane pavenipālakā, |
 bahussutā silasampannā obhāsenti maḥiṃ imaṃ,
 dhutaṅgācārasampannā sobhanti dīpalañjake. |
 Sākyaputtā baliṭṭa c' ettha saddhammavaṃsakovidā.
 bahunnaṃ vata atthāya loke uppajji cakkhumā,
 andhakāraṃ vidhametvā ālokaṃ dassesi so jino. |
 yesaṃ tathāgate saddhā acalā suppatiṭṭhitā
 sabhaduggatiyo hitvā sugatiṃ upapajjare. |
 ye ca bhāventi bojjhaṅgaṃ indriyāni balāni ca
 5 sātisammappadhāne ca iddhipāde ca kevalaṃ |
 ariyaṃ atthaṅgikaṃ maggaṃ dukkhūpasamagāmināṃ,
 chetvāna Maccuno senaṃ te loke vijitāvino 'ti. |

Māyādevī ca kaniṭṭhā sahaṇṇā ekamatukā
 bhagavantaṃ thanaṃ pāyesi mātā va anukampikā |
 kittitā agganikkhittā chaḷabhiñṇā mahiddhikā
 Mahāpajāpati nāma Gotamī iti vissutā. |
 Khemā Uppalavaṇṇā ca ubho tā aggasāvika
 Paṭācārā Dhammadinnā Sobhitā Isidāsikā |
 Visākhā Soṇā Sabalā ca Samghadāsi vicakkhaṇā
 Nandā ca dhammapālā ca vinaye ca viśāradhā
 10 etā Jambudīpavhaye vinayaññū maggakovidā. |

107. dīpayimsu te Y, dīpisu teja G1, dīpimsu (dīpisu F) te janā X. —
 108. jhāyamāṇā N, jhāyamāno F, jhāyamāne Z.

XVIII. 1. therā pi Y. — vibhajjavādā A. — vv. 3—44 are wanting in
 BG2. — 3. Sākyaputtā N, Sakyā YF. Sākyaputtiyā? (or Sākyaputti?
 see schol. Kucc., p. 186. ed. Senart.) — 10. Soṇā X, Sokā AC, Yokā Z. —
 Sabalā ca YF.

therikâ Samghamittâ ca Uttarâ ca vicakkhaṇa
Hema Pasâdapâlâ ca Aggimittâ ca Dâsikâ |
Pheggu Pabbatâ Mattâ ca Mallâ ca Dhammadâsiyâ
etâ daharabhikkhuniyo Jambudîpâ idhâgatâ. |
vinayaṃ vâcayimsu piṭakaṃ Anurâdhapuravhaye
vinaye pañca vâcesuṃ satta c' eva pakaraṇe. |
Saddhammanandi Somâ ca Giriddhi pi ca Dâsiyâ
Dhammâ ca dhammapâlâ ca vinaye ca visâradâ |
dhutavâdâ ca Mahilâ Sobhaṇâ ca Dhammatâpasâ
Naramittâ mahâpaññâ vinaye ca visâradâ | 15
theriyovâdâkusalâ Sâtâ Kâlî ca Uttarâ,
etâ tadâ bhikkhuniyo upasampannâ dîpalañjake. |
abhiññâtâ ca Sumanâ saddhammavamsakovidâ,
etâ tadâ bhikkhuniyo dhutarâgâ samâhitâ |
sudhotamanasamkappâ saddhammavinaye ratâ
visatibhikkhunisaḥassahi Uttarâ sâdhusammatâ
sujâtâ kulaputtana Abhayena yasassinâ. |
vinayaṃ tâva vâcesuṃ piṭakaṃ Anurâdhasavhaye
nikâye pañca vâcesuṃ satta c' eva pakaraṇe. |
abhiññâtâ ca Mahilâ saddhammavamsakovidâ
Samantâ Kâkavaṇṇassa etâ rājassa dhîtarâ | 20
purohîṭassa dhîtâ ca Girikâlî bahussutâ
Dâsî Kâlî tu dhuttassa dhîtaro sabbapâpikâ, |
etâ tadâ bhikkhuniyo sabbapâli durâsadâ
odâtamanasamkappâ saddhammavinaye ratâ |
visatibhikkhunisaḥassehi saha Rohanam âgatâ,
pūjitâ narâdevena Abhayena yasassinâ
vinayaṃ vâcayimsu piṭakaṃ Anurâdhapuravhaye. |

11. 12. Comp. 15, 77. 78. — 11. Hema AGZn, Soma F. Hemâ? —
Pasâdapâlâ N, Pâsâdassalâ FY. — 12. Sallâ YF. — ekâdasa bhikkhuniyo?
Comp. Mahâvaṃsa, p. 115, l. 10. — 13. nikâye pañca (comp. vv. 19. 33)?
— 14. Saddhammanandi N, Sadhammanavantaṃga F, Saddhammacandabhâ
("hâ. A) Y. — Naramittâ (Narâm* F) mahâpaññâ X, Nagamisâma Y. —
15. Uttarâ sâdhusammatâ X, Uttarâ sâmasâmmatâ Z, Uttarâ sâsammatâ (sâ-
sammatâ A) AG. We probably ought to read thus: visatibhikkhunisaḥassehi
saha ... âgatâ. Comp. vv. 23. 25. 32. — pūjitâ kulaputtana? (comp.
vv. 23. 26. 37.) — 20. dhîtaro? — 21. Dâsikâlâsâguttassa Y, Dâsikâlî
tu dhuttassa N, Dâsikâlâhu bhuttassa F. — dhîtaro sabbapâlikâ? —
22. sabbapâli? — 23. As the Bhikkhunis mentioned here lived in Anurâ-
dhapura, I believe that we ought to read: Rohanamh[â] âgatâ. Probably
these Bhikkhunis came from Rohana to Anurâdhapura at the time when

**Mahādevī ca Padumā Hemāsā ca yasassinī Unnalā Añjali
Sumā |**

etā tadā bhikkhuniyo chaḷabhiññā mahiddhikā
 25 soḷasabhikkhunīsaḥassehi saha Saṃghamittāgātā, |
 pūjitā Tissarājena Devānampiyayasassinā
 vinayaṃ vācayimsu piṭakaṃ Anurādhapuravhaye. |
 Mahāsoṇā ca Dattā ca Sīvalā ca vicakkhaṇā
 Rūpasobhiṇī appamattā pūjitā Devamānusa |
 Nāgā ca Nāgamittā ca Dhammaguttā ca Dāsiyā
 cakkhubhūtā Samuddā ca saddhammavaṃsakovidā |
 Sapattā Channā Upālī ca Revatā sādhusammatā
 etā venayaggināṃ aggā Somanadevassa atrajā |
 Mālā Khemā ca Tissā ca dhammakatbhikamuttamā
 30 vinayaṃ tāva vācayimsu paṭhamāṃ apagate bhaye. |
 Sīvalā ca Mahārūhā saddhammavaṃsakovidā
 pasādikā Jambudīpā sāsaneṇa bahū janā |
 vīsati bhikkhunīsaḥassehi saha Jambudīpāgātā
 yācitā naradeveṇa Abhayena yasassinā. |
 vinayaṃ vācayimsu piṭakaṃ Anurādhapuravhaye
 nikāye pañca vācesuṃ satta c' eva pakaraṇe. |
 sa-Samuddanavā devī Sīvalā rājadhītaro
 visārādā Nāgāpālī Nāgamittā ca paṇḍitā |
 Mahilā bhikkhunīpālā ca vinaye ca visārādā
 Nāgā ca Nāgamittā ca saddhammavaṃsakovidā,
 35 etā tadā bhikkhuniyo upasampannā dīpaḷaṇjake |
 sabbā 'va jātisampannā sāsane vissutā tadā
 soḷasannaṃ bhikkhunīsaḥassānaṃ uttamā dhurasammatā |
 pūjitā Kuṭikāṇṇena Abhayena yasassinā
 vinayaṃ vācayimsu piṭakaṃ Anurādhapuravhaye. |
 Cūlanāgā ca Dhannā ca Soṇā ca sādhusammatā
 abhiññātā ca Saṇhā ca saddhammavaṃsakovidā |

Abhaya Duṭṭhagāmani, whose father Kākavaṇṇa had been king of Rohana, and whose sister was the chief of these Bhikkhunis, transferred his residence to Anurādhapura, after the defeat of Elāra.

24. Unalā YF. — 25. saha Saṃghamittā idhāgātā N. This passage is hopelessly corrupted. The names both of Saṃghamittā and of Devānampiyā (v. 26) seem to be out of place here. — 29. venayikāṇaṃ aggā? — Chandā Y. — 30. apagato Y. — 31. pasādika CM. — pasādītā Jambudīpe sāsaneṇa bahū jane? — 34. *samuddanavā Z. — 38. Dhannā ca N, Dhammā ca F; these words are wanting in Yq

Gainikadhītā mahāpaññā Mahātissā visārādā
 Cūlasumanā Mahāsumanā Mahākālī ca paṇḍitā |
 sambhāvitā kule jātā Lakkhadhammā mahāyasā,
 Dīpanayā mahāpaññā Rohane sādhusammātā |
 abhinñātā ca Samuddā saddhammavamsakovidā
 vibhajjavādi vinayadharā ubho tā saṃghasobhanā, |
 etā c' aññā ca bhikkhuniyo upasampannā dīpalañjake
 odātamanasamkappā saddhammavinaye ratā |
 bahussutā sutadharā pāpabāhirakā ca tā
 jalitvā aggikkhandhā va nibbutā tā mahāyasā. |
 idāni atthi aññāyo therikā majjhimā navā
 vibhajjavādi vinayadharā sāsane pavēnipālakā
 bahussutā silasampannā obhāsenti mahimā imāni ti. |

Sivo ca dasa vassāni rajjaṃ kāresi khattiyo,
 patitthapesi āramam vihāram Nagaraṅgaṇam. |
 Sūratisso dasa vassāni rajjaṃ kāresi khattiyo,
 kāresi pañcasatārāmaṃ ulāraṃ puññaṃ anappakaṃ. |
 Sūratissam gahetvāna Damilā Senaguttakā
 duve dvādasa vassāni rajjaṃ dhammena kārayum. |
 atrajo Muṭasīvassa Aselo Senaguttake
 hantvāna dasa vassāni rajjaṃ kāresi khattiyo. |
 Elāro nāma nāmena Aselaṃ hantvāna khattiyo
 catutālisa vassāni rajjaṃ dhammena kārayi. |
 chandāgatiṃ agantvāna na dosabhayamohāgatiṃ
 tulābhūto va hutvāna dhammena anusāsi so. |
 hemantam pi ca gimhānaṃ vassānam pi na vassati,
 satatam megho vassati sattasattāham pi vassati. |
 tīni adhikāraṇāni āsi . . vinicchi bhūpati,
 rattim va vassati megho divā pana na vassati. |
 Kākavaṇṇassa yo putto Abhaya nāma khattiyo
 dasayodhaparivāro, vāraṇo Kaṇḍulo taṇṇi, |
 hanitvā battiṃsa rājānaṃ vamsaṃ katvāna ekato,
 catuvīsati vassāni rajjaṃ kāresi khattiyo. |

bhāṇavāraṃ atthārasamūṇi mahāvāraṃ nitthitaṃ.

40. Rohane X, Rosāmano Z, Rosāmane (°ne G) AG. — 41. vibhajja-
 vādi? — 44. vibhajjavādi Y, °dā X. — obhāsenti A, obhāseti GX, obhā-
 senti Z. Comp. v. 2. — 45. Sivo BF, Sivo AGZn. — vv. 47. 48 are
 wanting in YF. — vv. 51—53 are wanting in BG2Z. — 51. vutthahi X,
 vutthāti (corrected into vassati) G1, vassati A. — 52. ca AFG, va N.

XIX.

Pāsādaṃ māpayi rājā ubbedhaṃ navabhūmikaṃ
 anagghikaṃ catumukhaṃ, pariccāgā tiṃsa koṭṭiyo. |
 sudhābhūmi thūlaselaṃ mattikaṃ itthakāya ca
 visuddhabhūmikā c' ēva ayojālaṃ tato marumpam |
 isasakkarapāsānā aṭṭhaaṭṭhalikā silā phalikaṃ rajatena dvā-
 dasa, |

etāni bhūmikanmāni kārāpetvāna khattiyo
 bhikkhusaṃghaṃ samodhānetvā cetiyāvattasammiti. |
 Indagutto Dhammaseno Piyadassi mahākathī
 5 Buddhō Dhammo ca Saṃgho ca Mittanno ca visārado |
 Anattano Mahādevo Dhammarakkhito bahussuto
 Uttaro Cittagutto ca Indagutto ca paṇḍito |
 Suriyagutto mahānāgo paṭibhānavisārado,
 ete kho cuddasa sabbe Jambudīpā idhāgatā. |
 Siddhattho Maṅgalo Sumano Padumo cāpi Sīvali
 Candagutto Suriyagutto Indagutto ca Sāgaro
 Mittaseno Jayaseno Acalena ca dvādasa, |
 Suppatitṭhito Brahmā ca Nandisena Sumanadevī ca
 putto mātū pitu c' eva gihibhūtā tayo janā. |
 kārāpesi Mahāthūpaṃ mahāvihāraṃ uttamaṃ
 10 anagghaṃ visati datvā pariccāgo ... |

XIX. vv. 2—4 are wanting in BG2. — 2. mattikā A. — parup-
 paṃ G, parupapaṃ ca Z, marumpam N, badumaṃ F, pari A. We ought
 to read marumbaṃ; comp. Mahāvamsa, p. 169, l. 8 (with the correction,
 p. XXIV); Thūpavamsa (MS. Burnout 142, fol. kho): „tassopari ayojālaṃ,
 tassopari khūyāsavaṇṇamāyerehi Himavantato āhaṭṭam sugandhamārumbaṃ.“ —
 3. *pāsāpa N, *pāsāna G. — aṭṭhaaṭṭhālikā (aṭṭha + āli) silā? —
 4. cetiyācattasammiti A, *āvatthasammiti Z, *āvatthasammiti G, *avatthasammiti F,
 *āvatthasammiti N. cetiyāvaṭṭa[m] sammitaṃ? comp. Mahāv., p. 172,
 l. 10; p. 173, l. 1. — 5. Mittako (*ke G1) Y, Mittano F, Ttumo (sic, in-
 stead of [Mittunno?]) N. Mahāv. Tikkā: Mittappa. — 9. Nandiseno. — mātū
 pitā c' eva? Comp. Mahāv. Tikkā, fol. 1ām: „paṭhavikampanādīhi acchari-
 yehi viṃhito rājā attano sampe ṭhitam paribbhamapadaṇḍakagāhakaṃ anacca-
 puttam traṃ konāmo tātā 'ti pucchī. ahaṃ Suppatitṭhitabrahmā nāma mahā-
 rājā 'ti āha. tava pitā ko nāma tātā 'ti vatvā mayhaṃ pitā Nandiseno nāma
 mahārājā 'ti yutte, tava mātā kāmā 'ti pucchī. mama mātā Sumanadevi
 nāma mahārājā 'ti āha. tenāhu porāṇā:

Suppatitṭhitabrahmā ca Nandiseno Sumanadeviyā
 putto mātā pitā c' eva gihibhūtā tayo janā 'ti.“ —

10. The end of the verse may be written thus: pariccāgaṃ cattāri ca;
 see Mahāv., p. 195, l. 8.

gamikavattaṃ sunitvā bhikkhuṣaṃghassa bhāsato
 adāsi gamikabhesajjaṃ phāsuvihāraṃ |
 bhikkhunīnaṃ vaco sutvā harikāle subhāsitaṃ
 adāsi e' eva bhikkhunīnaṃ yadicchaṃ rājaissaro. |
 silākathūpaṃ akāresi vihāraṃ Cetiyapabbate
 kāresi āṣaṇasālaṃ Jalakaṃ nāma uttamaṃ. |
 Girināmanigaṇṭhaṃ vutthokāse tahiṃ kato
 Abhayagirīti paññatti-vohāro samajāyatha. |
 Ālavatto Sābhiyo ca Panayo Palaya-Dāthikā
 euddasavassaṃ satta māsā pañca rājāno kārayaṃ. | 15
 Saddhātissassāyaṃ putto Abhayo nāma khattiyo
 Dāthikaṃ Damilaṃ hantvā rajjaṃ kāresi khattiyo. |
 Abhayagirīṃ patitthapesi silāthūpaṃ cetiyamantare.
 dvādasavassaṃ pañca māsāni rajjaṃ kāresi khattiyo. |
 satta yodhā Abhayassa ārāmaṃ pañca kārayaṃ;
 Uttiyo ca Sāliyo ca Mūlo Tisso ca Pabbato
 Devo ca Uttaro e' eva ete kho satta yodhino. |
 vihāraṃ Dakkhinaṃ nāma Uttiyo nāma kārāyi,
 Sāliyo Sāliyārāmaṃ, Mūlo ca Mūlaṃsayam, |
 Pabbato Pabbatārāmaṃ, Tisso Tissārāmaṃ kare,
 Devo ca Uttaro e' eva Devāgāraṃ akaṃsu te. | 20
 Kākavaṇṇassa atrajo Mahātisso mahāpati
 dinne kathikaṃ katvāna sālīkkhette mahāpati
 adāsi Summatheraṃ santacittassa jhāyino. |
 yantaṃ kathikaṃ katvāna tīṇi vassaṃ anūnakaṃ
 mahādānaṃ pavattesi bhikkhu koṭisahassiyo. |
 katapuñño mahāpañño Abhayo Dutthagāmaṇi
 kāyassa bhedaṃ sappañño tusitaṃ kāyaṃ upāgami. |
 bhānavāraṃ ekūnavīsatiṃ.

XX.

Kākavaṇṇassa yo putto Tisso nāmā 'ti vissuto
 kārāpesi mahāthūpaṃ Tisso vihāraṃ uttamo. |

11. gamikavattaṃ Y, kamikavattaṃ F, gamikavattikaṃ N, — 12. hāni-
 kāle N, mārikāle F. I do not understand this word. — 13. silāthūpaṃ A,
 comp. Mahāv., p. 202, l. 1. — vihāre A. — 14. vutthokāse N, phuttho-
 kāse F, putthokāse BGZ, vutthokāse A. Comp. Mahāv., p. 203, l. 6. —
 gato BFGZ, kato AN. — 15. The first two names ought to be Pu-
 hattho and Sāhiyo. — satta māsāṃ? satta māsāni? — 17. Abhaya-
 giri YF. — 22. yantā? — bhikkhū koṭ? — 23. mahāpuñño FY.

vihāraṃ kārāpayati Kallakālena uttamam
 aññañ ca bahu vihāraṃ Saddhātissena kāritaṃ. |
 caturāsītisahassāni dhammakkhandaṃ mahārahaṃ,
 ekekaḍḍhamakkhandhassa pūjaṃ ekekaṃ akārayi. |
 pāsādañ ca akārayi manuññaṃ sattabhūmikaṃ,
 lohittṭhakena chādesi Saddhātisso mahāyaso; |
 Lohapāsādakaṃ nāma samañña paṭhamam ahū.
 5 kārāpesi kharāpiṇḍaṃ, Mahāthūpe varuttame |
 hatthipākāraṃ kāresi parivāraṃ manoramam,
 caturassañ ca kāresi talākaṃ tāvakālikaṃ. |
 aṭṭhārasāni vassāni rajjaṃ kāresi khattiyo.
 katvā aññaṃ bahu puññaṃ datvā dānaṃ anappakaṃ
 kāyassa bhedaṃ sappañño tusitaṃ kāyaṃ upāgami. |
 Saddhātissassa atrajo Thūlathano 'ti vissuto.
 kārāpesi mahārāmaṃ vihāraṃ Alakandaraṃ.
 dasāhaṃ ekamāsañ ca rajjaṃ kāresi khattiyo. |
 Saddhātissassa atrajo Lañjatisso 'ti vissuto
 navavassaṃ chamāsaṃ ca issariyaṃ anusāsi so. |
 kārāpesi tilaṇcanaṃ Mahāthūpe varuttame,
 10 paṭittṭhāpesi ārūmaṃ Kumbhilādhimanoramam, |
 kārāpesi Dīghathūpaṃ Thūpārāmapurattṭhito,
 silākaṇcuke kāresi Thūpamārāmanuttame. |
 Lajjitissamhi uparate kaniṭṭho tassa kārāyi
 rajjaṃ chaḥ eva vassāni Khallāṭaṇāganānako. |
 kam Mahārattako nāma hantvā Khallāṭakaṃ camūpati
 rajjaṃ kāresi dinekaṃ paduṭṭho akataññuko. |
 tassa rañño kaniṭṭho tu Vaṭṭagāmanināmako
 duṭṭhaṃ senāpatiṃ hantvā pañcamāsaṃ rajjaṃ kari. |
 Pulahattho tu Damilo tīṇi vassāni kārāyi.

XX, 2. Gallakālena ABG, Gallakālenaṃ Z, Kallakālena N, Kallakālena F. Kallakālenaṃ? comp. Mahāv., p. 200, l. 10. — aññaṃ G1X, añña Y. — bahu AB, bahu GFZn. — vihāraṃ G1XZ, vihāre ABG2. — 7. Lahuṃ ABG2. — 9. Lañcatisso FG1Z, Lañjatisso N, Lajjitisso, Lajjitisso BG2 (comp. Mah., pp. 201. 202.) — 10. Kumbhilādim° Z, Kumbhilādim° A, Kumbhilādhim° BGX. Kumbhilādhimanoramam? See Mah., p. 201, l. 6. — 12. Lañjatisamhi N, Lañcatisamhi FG1, Lajjikat° ABG2, Lajjit° Z. — 13. Mahārantaḥ AB, Kammahārattako ZG1, Kammahārantaḥ G2, Kammahārathako F, Kammahārattako N. — Khallāṭabhūpatiṃ ABG2Z. tam Mahārattako nāma hantvā Khallāṭakaṃ camūpati? Comp. Mahāv., p. 202, l. 10; the excellent Mahāvamsa MS. of the India Off. Library (no. 91) reads Mahārattako.

duve vassāni Bāhiyo camūpati rajjaṃ kari. | 15
 hantvā taṃ Panayamāro satta vassāni kārāyi.
 taṃ hantvā Palayamāro satta māsāni kārāyi. |
 taṃ hantvā Dāṭhiyo nāma duve vassāni kārāyi.
 ete pañca Damilajātā antarikā ca bhūpati
 satta māsāni cuddasa vassāni kārāyūṃ rajjaṃ. |
 Vattagāmani mahārājā āgantvāna mahāyaso
 Dāṭhikaṃ Damilaṃ hantvā sayāṃ rajjaṃ akārāyi. |
 Vattagāmani Abhaya so evaṃ dvādasa vassāni
 pañcamāsesu ādito rājā rajjaṃ akārāyi. |
 piṭakattayapālīṃ ca tassā aṭṭhakathāṃ pi ca
 mukhapāṭhena ānesuṃ pubbe bhikkhu mahāmāti. | 20
 hāniṃ disvāna sattānaṃ tadā bhikkhu samāgatā
 ciraṭṭhitatthaṃ dhammassa potthakesu likhāpayuṃ. |
 tass' accaye Mahācūli Mahātiṣso akārāyi
 rajjaṃ cuddasa vassāni dhammena ca samena ca. |
 saddhāsampanno so rājā katvā puññāni nekadhā
 catuddasaṃvāṇaṃ vassānaṃ accayena divaṃ agā. |
 Vattagāmanino putto Coranāgo 'ti vissuto
 rajjaṃ dvādasa vassāni coro hutvā akārāyi. |
 Mahācūliṣsa yo putto Tiṣso nāmā 'ti vissuto
 rajjaṃ kāresi dīpanhi tīpi vassāni khattiyo. | 25
 Sivo nāma yo rājā Anulādeviyā saṃvasi,
 ekavassāṇ ca dvemāsaṃ issariyaṃ anusāsī so. |
 Vātuko nāma yo rājā Damilo aññadesiko
 ekavassāṇ ca dvemāsaṃ issariyaṃ anusāsī so. |
 Tiṣso nāmāsī so rājā kaṭṭhabhatṭi vissuto,
 ekavass' ekamāsaṇ ca rajjaṃ kāresi tāvade. |
 Niliyo nāma nāmena Damilarājā 'ti vissuto
 kāresi rajjaṃ temāsaṃ issariyaṃ anusāsī so. |
 Anulā nāma sā itthi hanitvāna naruttame
 catumāsaṃ Tambapaṇṇinhi issariyaṃ anusāsī sā. | 30
 Kuṭikāṇṇatisso nāma Mahācūliṣsa ātrajo

17. antarikā ca bh° ABGR, antanikā va bh° F, anantārikā' ca bh°. CMm. antarikā camūpati? — 19. *māsesu FY, *māsehi N. — 20. *kathāṃ pi ca XG, *kathāni ca M, *katāni ca CR, *kathā pi ca AB. bhi-kkhā mahāmāti! — 21. bhikkhū! — 26. Sivo AC. — S° ca (or: 'ti) nāmā? — so Y. — 27°. so AZ. — 30°. sā BFGZn, yā A and the stanza of the Porāpā; introd., p. 6.

uposathugharuṃ kāresi vihāre Cetiyapabbate, |
gharassa purato kāresi silāthūpaṃ manoramam,
ropesi bodhiṃ tatth' eva, mahāvattthum akārayi. |
bhikkhunīnaṃ dadatthāya jantāgharaṃ akārayi,
Padumassare ca uyyāne pākāraṇ ca akārayi, |
nagarassa gopanatthāya parikhaṃ khanāpesi so,
pākāraṇ ca akāresi sattahattham anūnakaṃ. |
Khemam va Duggaṃ gaṇhāpesi tulākaṃ vatikālikam,
Setuppalādi gaṇhāpesi Vaṇṇakālam manoramam.
5 dveṣiṣati ca vassāni rājāṃ kāresi khattiyo. |
bhānavāraṃ vīsatimam.

XXI.

Kuṭikaṇṇassa atrajo Abhaya nāma khattiyo
Mahāthūpavare ramme sayam dassanam āgami. |
khīṇāsavā vasi pattā vimalā suddhamānaṣā
sajjhāyanti dhātugabbhaṃhi pūjanatthāya gaṇhati. |
rājā sutvāna sajjhāyaṃ dhātugabbhe manorame
thūpaṃ padakkhiṇaṃ katvā catudvāresu nāddasa. |
samantato namassitvā narindo sajjhāyaṃ uttamam
iti rājā vicintesi: sajjhāyaṃ tattha gaṇhati? |
catudvāre na gaṇhati, bahiddhāpi na gaṇhare,
5 anto pi dhātugabbhasmiṃ sajjhāyaṃ gaṇhanti pesalā. |
aham pi datthukāmo 'mhi dhātugabbhaṃ varuttamaṃ

38. atthāya AZB2G2, adatthāya B1G1F, dadatthāya N. tad(ā) atth-
āya? — 35! setuppalādiṃ AB. — vaṇṇamālam Z. — I conjecture:

Khemam ca Duggaṃ khanāpesi (or: gaṇhāpesi? see 22, 64)
talākaṃ tāvakālikam,

Setuppalavāpiṃ khanāpesi (gaṇhāpesi?) Vaṇṇakāliṃ ma-
noramam.

Comp. 21, 17; 20, 6; Māh., p. 210, l. 10.

XXI, 1. saṃghaṃ dassanam āgami? comp. v. 6; 13, 15. —
2. sajjhāyaṃ dhātug? — „gaṇhati“ is said here and at v. 4 metri
cause instead of „gaṇhanti“. Comp. Therīgāthā (Phayre MS., fol. 8a):

„ko nu te idaṃ akkhāsi ajānantassa ajānato?“

Samy. Nikāya (Phayre MS. vol. I, fol. ku):

„akkheyyasāhino attā akkheyyasmiṃ patiṭṭhā,
akkheyyaṃ aparihāṣya yogaṃ āyanti maccuno,
akkheyyaṃ ca pariṇāṣya akkhātāraṃ na māṇṣati.“ —

4. tattha X, tassa Y. kattha? — 5. gaṇhanti?

sajjhāyam pi suṇissāmi bhikkhusaṃghaṃ ca dassanaṃ. |
 rañño saṃkappam aññāya Sakko devānam issaro
 pāturahū dhātugabbhasmiṃ there hi ajjhabhāsatha: |
 rājā bhante datṭhukāmo dhātugabbhassa dassanaṃ.
 saddhānurakkhanatthāya dhātugabbhaṃ nayimsu te. |
 disvā dhātugharaṃ rājā vedajāto katañjali
 akāsi dhātusakkāraṃ mahāpūjā ca sattāhaṃ. |
 madhubhaṇḍapūjaṃ kāresi sattakkhattuṃ varuttamaṃ,
 akāsi sabbapūjaṃ ca sattakkhattuṃ anagghikaṃ, | 10
 aññaṃ pūjaṃ ca kāresi sattakkhattuṃ yathārahaṃ,
 sattakkhattuṃ ca kāresi dīpapūjaṃ punappunaṃ, |
 pupphapūjaṃ akāresi sattakkhattuṃ manoramam,
 pūritajalapūjaṃ sattāhaṃ dakapūjaṃ ca sattāhaṃ. |
 pavālamayaajālaṃ ca kārūpesi anagghikaṃ
 Mahāthūpe paṭimukka cīvaram iva pārutaṃ. |
 dāhaṃ katvā dīpadaṇḍam thūpapādasamantato
 sappināliṃ ca pūretvā dīpaṃ jalāpesi sattadhā. |
 telanāliṃ pūretvā thūpapādasamantato
 teladīpaṃ jalāpesi cuddasakkhattuṃ punappunaṃ. | 15
 gandhodakena pūretvā kilāṇaṃ katvāna matthake
 pattharetvā uppalahatthe sattakkhattuṃ akārayi. |
 thūpassa pacchimokāse talāke Khemaṇāmake
 yojetvā yantakaṃ tattha udakapūjaṃ akārayi. |
 samantā yojanaṃ sabbaṃ kusumānaṃ ca ropayi,
 akāsi pupphagumbaṃ ca Mahāthūpe varuttame. |
 makulapupphitaṃ pupphaṃ samānetvāna khattiyo
 akāresi pupphagumbaṃ cuddasakkhattuṃ punappunaṃ. |
 nānūpupphaṃ samocitvā sāliṇaṃ sahapākāraṃ
 pupphathambhaṃ karetvāna sattakkhattuṃ punappunaṃ. | 20
 ... addasa nānārūpaṃ vicitrakaṃ

7. there hi X, there ti G, there AB. therānaṃ Z. — 8. saddhānu-
 rakkhanaṭṭhāya C. te XG1, taṃ Y. — 9. mahāpūjā ca N, mahāpū-
 jāni Z. — 10^b. sabbapūjaṃ ABG2Z, gabbhapūjaṃ G1X. sappipūjaṃ? —
 11. aññaṇapūjaṃ ca kāresi? Comp. Mahāv., p. 212, l. 2. — 12. thūpa-
 pūjaṃ G1X. — ekapūjaṃ Y, dakapūjaṃ X. — 13. paṭimukkaṃ? — pā-
 rutaṃ N, pāruto AFG1Z, pārutā BG2. — 16. pattharivā AZ. — 17. Tissa-
 nāmake ABG2Z. — dakapūjaṃ N. — 18. kusumāni (which may be the
 correct reading) ABG2, kusumānaṃ FG1Z, kusumāgaṃ N. — akāresi N. —
 19. makulap° G1X, vakulap° Y. — akāsi FY. — 20. samocinitvā Z.

... akāsi samānarūpāni khattiyo. |
 sudhākammaṃ akāresi Mahāthūpe varuttāme.
 abhisekaṃ karitvāna akāsi sudhāmaṅgalaṃ. |
 Sakyaputto mahāvīro assatthadumasantike
 sabbadhammapaṭividdho akārayi anuttaro. |
 t̥hito Meghavane ramme yo rukkho dīpajotano
 taṃ bodhim pi abhisekaṃ khattiyo akāsi sīnananī. |
 vassaṃ vutthā pavāresuṃ bhikkhusaṃghasukkhāvahā,
 25 pavāraṇānuggahāya pavāraṇadānaṃ akāsi so. |
 adāsi candanaṃ dānaṃ bhikkhusaṃghe gaṇuttame,
 balabheriṇ ca adāsi Mahāthūpe varuttame. |
 laṅkāmadamadā c' eva setthakanaṭṭanāṭakā
 sabbesaṃ saṃkharitvāna Mahāthūpe adāsi so. |
 visākhamaṣe puṇṇamāyaṃ sambuddho upapajjatha,
 taṃ māsāṃ pūjanatthāya atthavīsati akārayi. |
 Mahāmeghavane ramme Thūpārāme varuttame
 kāresi uposathāgāraṃ ubhoviḥāramantare. |
 akā aññaṃ bahuṃ puññaṃ dānaṃ cāpi anappakaṃ,
 30 atthavīsati vassāni rajjaṃ kāresi khattiyo. |
 Kuṭikaṇṇassa yo putto Nāgaṇāmo 'ti khattiyo
 kāresi ratanamayaṃ itthakādiṃ varuttame, |
 dhammāsanaṃ ca sabbattha Ambatthalathūpanuttame.
 giribhaṇḍagahaṇaṃ nāma mahāpūjaṃ akārayi. |
 yāvata Laṅkādiṇipamhi bhikkhū atthi supesalā
 sabbesaṃ cīvaraṃ datvā bhikkhusaṃghe gaṇutta...
 dvādasāni so vassāni rajjaṃ kāresi khattiyo. |
 Mahādāṭhikassa putto Āmaṇḍagāmaṇi nāma Abhayo iti
 vissuto

21. samānar° X, samānāni r° G1Z, sabbāni r° G2B, samānar° A. —
 22. akāresi ABG2, ca kāresi Z, karissanti XG1. — vv. 22^b — 28 are wanting
 in B. — subham° N, sudhām° F, thūpaṃ° Z, maṅgalaṃ AG. Comp. Mahāv.,
 p. 212, l. 7. — 23. pakāsesi Z. akārayi is corrupted; at 13, 50 we have
 instead of it: „buddho āsi“. — 24. t̥hite N, piṭṭhito (°te M) AFGZ.
 — yo F, gho AGZn. — dīpajotako AZ. — sīnananī N, dhinnāmananī
 (°taṃ A) AFG, bhūpati Z. sīnāpanaṃ? — 25. bhikkhusaṃghā su-
 khāvahā? — pavāraṇād° C. — adāsi Z. — 27. laṅkāmadamadā Y, laṅ-
 kāmadadasadā F. Comp. 6, 69. V. 27^b seems to be a conglomeration
 of fragments of two different verses, the first beginning (comp. 6, 69):
 „sabbe saṃ[ghaṃ] ...“ — 28. vesākhamaṣe. — 31. itthakādiṃ N, °di
 YF. — 32. girigaṇḍigabhanan F, giribhaṇḍikān BG2, giribhaṇḍikākan Z, giri-
 gaṇḍikākan G1, giriṇ bhaṇḍikaṃ A. Comp. Mahāv., p. 214, l. 2. — 34. °nā-
 mako Y.

khanâpesi udapânaṃ Gâmeṇḍitalâkam pi ca, |
 Rajatalenaṃ kâresi, thûpassa rajatâmayam
 chattâtichattam kâresi Thûpârâme varuttame, | 35
 Mahâvihâre Thûpârâme ubhopâsâdamuttame
 bhaṇḍâgâraṃ akâresi bhaṇḍalenaṃ ca sabbaso, |
 maḅhâtaṇ ca akâresi Tambapaṇṇitale pi ca.
 nava vass' atṭha māsâni rajjam kâresi khattiyo. |
 tass' eva kaniṭṭhako rājā Kaṇirajānû 'ti vissuto
 paripuṇṇatṭiṇi vassâni rajjam kâresi khattiyo. |
 Âmaṇḍagâmaniputto Cûlâbhayo 'ti vissuto
 paṭiṭṭhâpesi so rājā Gaggararâmam uttamam. |
 rajjam kâresi vass' ekaṃ Cûlâbhayo mahîpati.
 Sîvalî nâma sâ itthi Revatî iti vissutâ | 40
 catumâsaṃ rajjam kâresi raṇṇo Âmaṇḍadhîtaro.
 Âmaṇḍabhâgineyyo tu Sîvalim apanîya tam |
 llanâgo 'ti nâmena rajjam akârâyi pure.
 llanâgo nâma rājā suṇitvâ kapijâtakaṃ |
 Tissadûratalâke ca khanâpesi arindamo.
 chahi vassehi so rajjam kâresi dîpalaṇjake. |
 Sîvo 'ti nâma nâmena Candamukho 'ti vissuto
 akâsi Manikârâmaṃ vihâre Issaravhaye. |
 tassa raṇṇo mahesî ca Damilâdevitî vissutâ
 taṇ ñeva gâme attano vaṭṭam adâsi ârâme.
 satta mās' atṭha vassâni rajjam kâresi khattiyo. | 45
 Tisso ca nâma so rājā Yasalâlo 'ti vissuto
 satta mās' atṭha vassâni rājā rajjam akârâyi. |
 dvârapâlassa atrajo Subharājā 'ti vissuto
 kârâpesi Subhârâmaṃ Villavihâraṃ manoramaṃ, |
 parivenâni kâresi attanâmena samakaṃ.
 chamhi vassamhi so rājā issariyam anusâsi so. |
 bhâṇavâraṃ ekavîsatimaṃ.

34. pi ca ABG2, ca kârâyi Z. iya G1, idha X. — 36. bhaṇḍaggharaṃ
 (instead of bhaṇḍalenaṃ) X. — 38. tasseva kaniṭṭhako N, Tisso nâma so
 (yo C) YF. — 41. I believe that dhitaro ought to be corrected into dhi-
 tikâ which looks very much like it in Burmese characters. — 44. Mani-
 kârâmaṃ Mn, Maṇik' ABCGR, Saṇik° F. Manikârâgâmaṃ? Comp.
 Mahāv., p. 218, l. 9. — 45^{b, c} is wanting in BG2. — taṇṇeva gâme N,
 taṇṇevagâme F, taṇṇekome A G1Z. — vaṭṭam F, vattam N, vannaṃ A, vaṇ-
 ṇam G1Z. — 47. Mahur: Vallivihâraṃ. — 48. samakaṃ YF, sâmakam N.
 — chahi AZ, chamhi BGX. — vassehi C. chahi vassehi? comp. v. 48.

XXII.

Vasabho nāma so rājā vihāre Cetiyapabbate
dasa thūpāni kāresi kittiphalavaruttame. |
Issariye nāma ārāme vihāraṃ ca manoramam
kāresi uposathagharaṃ dassaneyyam manoramam. |
balabheriṇ ca kāresi Mucelaṃ vihāraṃ uttamam.
samppatte tīṇi vassāni chālāni cīvaraṃ adā. |
sabbattha Laṅkādhīpasmiṃ ārāme santi jīṇhake,
kāresi sabbattha āvāsaṃ dhammikapūjaṃ mahārahaṃ.
cetiyaḡharaṃ kāresi Thūpārāme varuttame.
kāresi pūjayi rājā catucattālisa anūnakam. |
Mahāvihāre Thūpārāme vihāre Cetiyapabbate
paccekāni sahaṣṣāni teladīpaṇ jalāpayi. |
Mayantiṃ Rājuppalaṇḍapim Vahaṃ Kolambanāmakam
Mahānikkhaṇḍavāpim Mahārāmettim eva ca |
Kebālaṃ Kālīvāpim ca Jambūtiṇ Cāthamaṅgaṇam
Abhivaḍḍhamānakaṇ ca ice ekādasa vapiyo. |
dvādasa mātikaṇ c' eva subhikkhatthaṃ akārayi.
puṇṇam nānāvidhaṃ katvā pākāraṃ parikhaṃ pure, |
dvārattālaṃ akārayi, mahāvattthuṇ ca kārayi.
10 tahiṃ tahiṃ pokkharāṇi khaṇāpesi nagare pure, |
ummaggena pavesayi udakaṃ rājakuṇjaro.
catucattālisa vassāni rājāṃ kāresi issaro 'ti. |
Vasabhassa atrajo putto Tisso 'ti vissuto
ārāmaṃ Maṅgalaṇāmakam kārāpesi mahāpati.
kāresi rājāṃ dhīpasmiṃ tīṇi vassāni tāvade 'ti. |
Tissassa atrajo putto Gajābhukagāmani
kārāpesi mahāthūpaṃ Abhāyārāme manorame. |

XXII, 1. kittipālo v° BG2, kittipalav° AG1. Possibly we should correct: Cittalakūṭe varuttame. Comp. Mahāv., p. 221, l. 2. — 3. chālāni ABFZ, chālāni G, [chālā]ṇam N. A chācivaraṃ instead of the ticvara is mentioned in the Mah., p. 229, l. 6. — 4. santi Y, panti X. saṃkharī? — 5. pūjāyo? — 7. Mayenti A, Mayanti BG1, Yanti ZG2, Cayantiṃ N, Vassanti F. — Kolambagāmakam, Mahāv. and Mahāv. Tikā. — Mahānikkavāpim ca A, Mahāpikavāpim Mahāv. — Mahārāmettim X, Mahāmettiyam Y, Mahāgāmadhip Mahāv. — 8. Kālīvāsaṃ Mahāv. — Jambūdiṃ F, Jambūtiṃ G1N, Jambūtiṃ Z, Jambutthaṃ B, Jambuvim A. Cambuddhiṃ Mahāv. — Vāṭamaṅgaṇam Mahāv. — 9. parikhāpākāraṃ pure Y, parināpākāraṃ pure F.

mâtatthaṃ Gāmanināmaṃ talākaṃ kâresi nâyako,
kârûpesi ca ârāmaṃ Rammakaṃ nāma issaro.
dvevîsati vassāni dîpe rajjaṃ akârayîti. |

Mahallanāgo 'ti nāmena Tambapaṇṇimhi issaro
Sâjilakandakârāmaṃ, dakkhiṇe Goṭapabbataṃ, | 15
Dakapāsānaârāmaṃ, vihāraṃ Sâlipabbataṃ
kârûpesi Tanaveliṃ, Rohane Nāgapabbataṃ. |
ârāmaṃ Girisâlikam kârûpesi vinâyako.

chavassaṃ rajjaṃ kâretvā gato so âyusaṃkhaṃ 'ti. |
Mahallanāgassa yo putto Bhâtutisso 'ti vissuto
Mahāmeghavanuyyānaṃ kârāpanatthāya issaro |
parikkhepesi parikkhepaṃ pākāraṃ dvārattālakaṃ
kârûpesi ca so rājā ârāmaṃ Varanāmakaṃ. |

Gāmaninā nāma talākaṃ khanāpetvā vinâyako
pādāsi bhikkhusaṃghassa Bhâtutisso vinâyako. | 20
khanāpesi talākaṃ taṃ Randhakaṇḍakanāmakaṃ,
kâres' uposathâgāraṃ Thûpârāme manorame. |
mahādānaṃ pavattesi bhikkhusaṃghe vinâyako
catuvîsati vassāni rajjaṃ dîpe akârayîti. |
tassa kaṇiṭṭho nāmena Tisso iti suvissuto
kâresi uposathâgāraṃ Abhayârāme manorame. |
kâresi dvādasatthānaṃ Mahāvihāraṃuttame,
vihāraṃ kâresi so thûpaṃ Dakkhinârāmasavhaye, |
tato aññaṃ bahu punnaṃ kalyāṇe buddhasāsane.
atthârasāni vassāni issariyaṃ akârayîti. | 25

Tissassa atrajo putto rājārahā dve bhâtukā
rajjaṃ kâresu dîpamhi tîni vassāni nâyakā. |

Vaṅkanāsikatisso tu Anurādhapure rajjaṃ
tîni vassāni kârāyi puññakammānurûpavā. |
Vaṅkanāsikatissassa accaye kârāyi suto

14. mâtatthaṃ N, yatthāva FGZ, yatthā ca Alt. Comp. Mahāv., p. 223,
l. 9. — 15. Sâjilakaṇḍakârāmaṃ N, Sâjilakandak° F, Sâjilakandhak° BG.

Rannakaṇḍakan° B, Rattakaṇḍakan° A, Rannakaṇḍakan° G, Rannakaṇḍa-
kan° Z. — 24. dvādasatthāne A, comp. Mahāv., p. 225, l. 6. — 25. ba-
hup A. — 26. atrajā puttā? — vv. 27—31 are wanting in N.

rajjaṃ dvāvīsa vassāni Gajābhūkaḥkagāmani. |
 Gajābhūkaḥ' accayena pasuro tassa rājino
 rajjaṃ Mahallakāṇāgo chabbassāni akārayi. |
 Mahallakāṇāgass' accayena putto Bhāṭikatisako
 30 catuvisati vassāni Laṅkārajaṃ akārayi. |
 Bhāṭikatisaccayena tassa kaniṭṭha-Tissako
 atthārasa samā rajjaṃ Laṅkādiṭṭhe akārayi. |
 Kaniṭṭhatissaccayena tassa putto akārayi
 rajjaṃ dve yeva vassāni Khujjanāgo 'ti vissuto. |
 Khujjanāgakanitṭho taṃ rājā ghāṭiya bhāṭikaṃ
 ekavassaṃ Kuṇṇanāgo rajjaṃ Laṅkāya kārayīti. |
 Sirināgo laddhajayo Anurādhapure vare
 Laṅkārajaṃ akāresi vassān' ekūnavīsati. |
 Sirināgo nāma nāmena Mahāthūpaṃ varuttamaṃ
 35 pūjesi ratanamālena, chattaṃ thūpe akārayi. |
 kāresi posathāgāraṃ Lohapāsādaṃ uttamaṃ,
 ūnavīsati vassāni rajjaṃ kāresi khattiyo 'ti. |
 Sirināgassa atrajo Abhayo nāma mahāpati
 adāsi bhikkhusaṃghassa dvesatasahassarūpiyā. |
 pāsāṇavedim akasi mahābodhivaruttame.
 dvāvīsa vassāni rājā issariyaṃ anusāsi so 'ti. |
 tassa kaniṭṭho rājā tu Tissako isi vissuto
 Abhayārāme Mahāthūpe kāresi chattaṃ uttamaṃ,
 Mahāneggavane rāme Abhayārāme manorame
 40 akāsi suvaṇṇathūpaṃ ubhoviḥāramuttame. |
 sutvā gilānasuttantaṃ Devatherassa bhāsato
 adāsi gilānabhesajjaṃ pañcāvāsaṃ varuttamaṃ. |
 rattiṃ acchāriyaṃ disvā āraṃmaṃ Dassamāliniṃ,
 mahābodhimanorame dīparūpe patitṭhasi. |
 tassa raṇṇo tu vijite dīpanti akappiyaṃ bahūṃ,
 vitandavāde dīpetvā dūsesuṃ jinasāsaṇaṃ. |
 disvāna rājā pāpabhikkhu dūsentāṃ jinasāsaṇaṃ

28. dvāvīsati BGZ. — 29. pasuro Z, payuro F, sapasuro ABG. sa-
 suro? — 33. rājā ABGZ, rāja G1, rājā N, bhajā F. — Kuṇṇanāgo
 G1Z, Kuṇṇanāgo F, Khujjanāgo A, Kuṇṇanāgo BG2. — 37. rūpiyaṃ A.
 — vv. 42. 43 are wanting in BGZ. — 42. rattiṃ acch° N, rattinicch° F,
 vārassa acch° AG. — Dīpamāliniṃ N, Dassamālini (°ni F) AFG. — dīpa-
 rūpe (°ruse F) X, disarūpe AG. — patitṭhaya A, patitṭhasi GX. pati-
 tṭhapi? — 43. cīpanti AG, dīpanti X. dīpenti? — 44. °bhikkhuṃ Mn.
 °bhikkhū? — dūssente A, dūssente BG2, dūsentāṃ G1Z, dūsentā F.

Kapilāmaccaṃ ādāya akāsi pāpaniggahaṃ. |
 vittaṇḍavādaṃ madditvā jotayitvāna sāsanaṃ
 Hatthapaṇḍhihi pāsanaṃ adā Meghavanodanaṃ.
 dvevīsati tu vassāni rajjaṃ kāresi issaro 'ti. | 45
 Tissaṃ atrajo putto Sirināgo 'ti vissuto
 rajjaṃ kāresi dīpaṃhi dve vassāni anūnakaṃ. |
 mahābodhissa sāmantaṃ pākāraṇ cāta maṇḍapaṃ
 akārayi pāsādikaṃ Sirināgavhayaṃ ayaṃ. |
 Asaṅgatisso 'ti nāmena Mahāthūpe varuttame
 sovaṇṇamayāni chātāni kāresi thūpamatthake. |
 maṇimayaṃ sikhāthūpaṃ Mahāthūpe varuttame
 tassa kammasa nissande pūjā kāresi tāvade. |
 Andhakavindasuttantaṃ Devatherassa bhāsato
 catudvāre dhuvayāguṃ paṭṭhapesi arindamo. | 50
 Vijayakumārako nāma Sirināgassa atrajo
 pituno accaye rajjaṃ ekāvassaṃ akārayi. |
 rajjaṃ cattāri vassāni Saṃghatisso akārayi,
 Mahāthūpanilī chātāṃ so hemakammaṇ ca kārāyi. |
 Saṃghabodhi nāma nāmena rājā āsi susilavā,
 dve vassān' eva so rājā rajjaṃ kāresi khattiyo. |
 ramme Meghavanuyyāne dhuvayāguṃ arindamo
 paṭṭhapesi salākaggaṃ Mahāvihāramuttame. |
 Abhaya nāma nāmena Meghavaṇṇo 'ti vissuto
 kāresi silāmaṇḍapaṃ Mahāvihāramuttame. | 55
 padhānabhūmiṃ kāresi Mahāvihārapacchato,
 kāresi bodhiparivāraṃ silāvedin anuttamaṃ, |
 silāparikhaṇ ca kāresi toraṇaṃ ca mahārahaṃ,
 kāresi silāpallaṅkaṃ mahābodhigharuttame. |
 uposathagaraṃ kāresi Dakkhinārāmaṃ antare.
 adāsi so mahādānaṃ bhikkhusaṃghagāṇuttame. |

45. vetullavādaṃ Y (except G1). This may be the correct reading (see Mahāv., p. 227, l. 6). — Hatthapaṇḍhihi N, Hatthapāṇḍhi F, Hatthipannḍhi ('ntihi M) Z, Hatthipaṇḍhi ('ṇḍhi B) ABG. — pāsanaṃ B, sāsanaṃ F, bālānaṃ N. Hattha- (or: Satta-) paṇḍika-pāsādaṃ? comp. Mahāv., p. 226, l. 11. — 47. cātha? — I give this stanza according to N, the reading of which is confirmed by Mahāv., p. 228, ll. 8. 9. YF (instead of the whole stanza): panakaṃ (patakaṃ Z; F omits this word) pākāraṃ ca samāṇḍapaṃ akārayi pāsādikaṃ. — 48* is wanting in N. — Asaṃghatisso BG. Read: Saṃghatisso. — 52^b is wanting in YF. — 57. mahābodhi-varuttame ABGZ, *garuttame G1.

katvā rājagharaṃ rājā mahāvattathuṃ manōramam
 bhikkhusaṃghassa datvāna pacchā rājā paṭiggāhi. |
 vesākhaṇḍiṃ kāresi rājā Meghavane tadā.
 10 terasāni hi vassāni issariyaṃ akasi so 'ti. |
 atrajo Meghavanassa Jetṭhatisso mahāpati
 rājā kāresi dīpamhi Tambapaṇṇimhi issaro. |
 maṇiṃ mahagghaṃ pūjesi Mahāthūpe varuttame.
 katvāna lohapāsādaṃ pūjētvā maṇiṃ uttamaṃ |
 Maṇipāsādo 'ti paṇṇattiṃ kārāpesi narāsabho.
 kārāpetvāna ārūmaṃ Pācīnatissapabbataṃ |
 pādāsi bhikkhusaṃghassa narindo Tissasavhayo.
 Ālambagāmatalākaṃ gaṇhāpetvā mahāpati |
 attha saṃvaccharaṃ pūjaṃ kārāpesi narāsabho.
 15 rājā kāresi so rājā dasa vassāni Tambapaṇṇike. |
 Jetṭhatissaccaye tassa Mahāsenaṃ kanitṭhako
 sattayāsati vassāni rājā rājā akārayi. |
 tadā so rājā cintesi sāsane dvīsu bhikkhusu
 ke dhammavādino bhikkhū ke ca adhammavādino, ke lajjī
 ke alajjino? |
 vicinetvā imaṃ atthaṃ gavesanto lajjipuggale
 addasa pāpake bhikkhū assamaṇe paṭirūpake. |
 pūtikunapāsādisa vattaṃ va nilamakkhike
 asante assamaṇake addasa paṭirūpake |
 Dummittaṃ Pāpasāṇaṃ ca aññe ca alajjipuggale;
 20 upento pāpake bhikkhū atthaṃ dhammaṃ ca pucchi so. |
 Dummitto Pāpasāṇo ca aññe ca alajjipuggalā
 rahogatā mantayanti dūsanatthāya subbathe. |
 ubhosamaṃggaḥāvissaṃ anuññātāṃ Kumārakassape
 akappiyaṃ ti dīpesuṃ dussilā mohapārutā. |
 Chabbaggiyānaṃ vatthusmiṃ ananuññātāṃ dantavattakaṃ

64. As to „gaṇhāpetvā“ (or „khaṇāpetvā“) comp. 20, 34. 35. —
 66. vicinetvā ABG2, viriyetvā F, vicinetvā G1Zn. vicinitvā? — paṭirū-
 papake (sic) N, [paṭirūpādisake] „pa“ is expunged F, pake G1, pāpake
 ABG2, pāpakāṃmike Z. — 69. vattaṃ va Y, vattava N, cattam ca

gabbhamāsena paripuggavāsativassūpasampadam pi na vuttatīti. I therefo
 conjecture: upasampadam gabbhaviṣaṇi (or: *vise). — 73^a. anuññā-
 taṃ Y. — dunnivatthakaṃ (*ttakaṃ BG) Y, dantavattakaṃ X. The reading

anuññātan ti dīpesuṃ alajjī dantaṅgaṇikā. |
 imaṃ c' aññaṃ bhikkhū atthaṃ aññe bahu ākāraṇe
 adhammo iti dīpesuṃ alajjī lābhahetukam. |
 asādhusaṃgamen' eva yāvajjivaṃ subhāsubhaṃ
 katvā gato yathākammaṃ so Mahāsenabbhūpati. |
 tasmā asādhusaṃsaggam ārakā parivajjiya
 ahiṃ vāsivisaṃ vāsi kareyy' atthahitaṃ bhava 'ti. |

75

Dīpavaṃsaṃ piṭṭhitam.
 nibhānapaccayo hotu.

of X is confirmed by the Mahāv. Tīkā, l. l.: „Chabbaggiyānaṃ bhikkhū-
 naṃ vatthumbi anuññātaṃ (anuññāte?) dantaṃ vijaṇimhi.“ As to the
 reading of Y, compare the following passage of the Caḷavagga (Paris MS.,
 fons Pāli 20, fol. 8r): „tena kho pana samayena Chabbaggiyā bhikkhū
 dannaivatthū duppārutā anākaṃsaṃpaṇṇā bhattaggaṃ gacchanti“ etc. For
 further details, see my note on this passage in the Translation.

73. dantaṅgaṇikā X. dantaṅgaṇikā? — 74. bahū? — 76. vasi?
 Comp. Mahāvamsa, p. 238, l. 5.

TRANSLATION.

Adoration to the venerable, holy, universal Sambuddha.

I.

1. I will set forth the history of Buddha's coming to the Island, of the arrival of the relic and of the Bo (branch), of the doctrine of the teachers who made the recensions (of Dhamma and Vinaya), of the propagation of the Faith in the Island, of the arrival of the chief of men (Vijaya); listen. 2. Listen attentively to (the history proclaimed by) me, which inspires joy and delight, which causes serenity and gladdens the mind, which comprises many various forms. 3. With elated minds, satisfied, delighted and joyful, attentively receive the faultless, auspicious discourse. 4. Listen all, giving your minds (to the subject); I will proclaim a history, handed down from generation to generation, highly praised, adorned in many ways, joined together in this (work), just as flowers of various kinds (form a garland). 5. Attend to this incomparable praise of the Island (Ceylon), which dwells upon the most excellent successions (of teachers and kings), which is new and unrivalled and well narrated, which has been handed down by Saints, which is praised by all good men and revered by the holy ones.

6. On the immovable, firm, unshaken throne, a place worthy of the eminent one, the highest of men sat down, establishing himself in the four branches (of fortitude). 7. Seated on this most excellent throne, at the foot of

the king of trees, the chief of men, the highest among human beings, like a fearless lion, did not tremble, when he saw Māra with the hosts of his army. 8. Having overcome the dispute of Māra and put him to flight together with his army, the Conqueror, full of joy, wise, tranquil, and steadfast, — 9. mastered the state of meditation which consists in spiritual insight, and the thorough perfection of attention, (and also the knowledge of) many various qualities, distinguished by manifold attributes. 10. Mastering the knowledge of former existences and the gift of supernatural vision, the enlightened great Sage spent three watches of the night. 11. Thereafter, in the last watch, he revolved (in his mind) the causes of existence; the glorious One fixed the mind on them in direct and reverse order. 12. Having thoroughly understood the Dhamma, the highly wise One, who had reached emancipation by the destruction of human passions, taught (created beings) the abandonment (of temporal obstacles) and the attainment of the path (to sanctification). 13. The great Sage obtained („*abhisambuddha*“) the most excellent knowledge of omniscience. Thus first arose the title „Buddha, Buddha“. 14. Having penetrated all qualities and uttered his proclamation (of triumph)¹⁾, the light-giver then spent seven days on that most excellent throne. 15. He in whom all fear had ceased, who had performed his duties and was free from sin, delighted, glad, and joyful, thought many kind thoughts. 16. In one moment, in one instant a Buddha surveys the whole world; he unveiled his five-fold power of vision and looked down over many people. 17. The highest of men sent forth the irresistible power of his knowledge; the stainless teacher then saw the most excellent Laṅkāḍīpa, — 18. an exquisite country, endowed with a beautiful climate, fertile, a mine of treasures, which had been visited by former Buddhas and had been inhabited by multitudes of Saints. 19. Perceiving the most excellent island of Laṅkā, a fertile region, a dwelling-place

1) This proclamation of triumph is the famous stanza, Dhṛ., v. 153.

fit for Saints, the compassionate One who well understood the right and wrong time, thus thought: 20. „In the present time Yakkhas, Bhûtas and Rakkhasas (inhabit) Laṅkāḍīpa, who are all too low for (adopting the doctrine of) the Buddhas; their power I can outroot. 21. Having driven out the hosts of Yakkhas, the Pisācas and Avāruddhakas, I will establish peace in the island and cause it to be inhabited by men. 22. ... Let those wicked beings fully live out their span of life; (afterwards) there, in the most excellent Laṅkāḍīpa, an opportunity will arise for (the propagation of) the Faith. 23. Having removed (those) beings, having comforted many people and taught them the way, the road, the path of Saints, — 24. I shall reach complete Parinibbāna like the setting sun. Four months after my Parinibbāna the first convocation will be held ...; 25. a hundred and eighteen years later¹⁾ the third convocation will take place, for the sake of the propagation of the Faith. 26. Then there will be a ruler over this Jambudīpa, a highly virtuous, glorious monarch known as Dhammāsoka. 27. This king Asoka will have a son, a clever man, Māhinda, the learned converter of Laṅkāḍīpa.“ 28. Having foreseen these circumstances which were full of importance, (and understanding) the right and wrong time, the blessed Buddha placed a (divine) guard over this island. 29. 30 The Jina, having performed his various duties during the seven-times seven days (at the following places, that is) the throne, the Animisa (Cetiya) the cloister, the jewel-house, the Ajapāla and Mucalinda trees, and seventhly near the Khīrapāla grove, the hero went to Bārāṇasī in order to establish the kingdom of the Truth. 31. When he established the kingdom of the Truth and preached the most excellent Truth, the conversion of eighteen koṭis of beings took place. 32. Kondañña, Bhaddiya, Vappa, Mahānāma, and Assaji, these five great Theras attained emancipation when

1) A mention of the second convocation, which was held a hundred years after Buddha's death, is wanting in the MSS.; the third is said to have been held 118 years after the second.

he had preached the Anattalakkhaṇa discourse. 33. Residing in Bārāṇasī, in Isipatana, the Jina released the four friends of Yasa and, besides, the fifty youths. 34. Having spent the rainy season in Bārāṇasī, the Tathāgata released in the Kappāsika grove the Bhaddavaggiyas. 35. Wandering thence from place to place, he came to Uruvelā; there the stainless Teacher saw Uruvelakassapa, an ascetic of the Jāṭila sect. 36. In the room where Kassapa kept his sacred fire, the highest of men conquered a serpent. Witnessing this miracle they all invited the Tathāgata: 37. „Reside here, o Gotama, during the four winter months; we will daily provide you with rice.“ 38. The Tathāgata, the chief of men, residing during the winter in Uruvela, devoted himself to the conversion of the Jāṭilas together with their followers. 39. (Once, during that period,) both Aṅgas and Magadhas prepared a great sacrifice. (Kassapa), seeing that great gains (could be obtained) at this sacrifice, conceived the following ignoble thought: 40. 41. „The great Samaṇa possesses high (magical) powers and great faculties; if he shall perform miracles or preach in the great assembly, the fee will escape me and go to Gotama. Well, the great Samaṇa should not appear in the assembly.“ 42. The Tathāgata understands action and resolution, intention and desire, the sixteen constituent parts of thought. 43. Having understood the thought of the Jāṭila, the Sage, who looks through the minds of other men, went by his high (magical) power to (Uttara-) Kurudīpa collecting alms. 44. Near the Anotatta lake Buddha took his meal; there he gave himself up to meditation (jhāna) and compassionate thoughts.

45. With his Buddha-eye, the highest in the world looked over the universe; the stainless Teacher (then) saw the most excellent Laṅkādīpa. 46. At that time the ground of Laṅkā was covered with great forests and full of horrors; frightful, cruel, blood-thirsty Yakkhas of various kinds, — 47. and savage, furious, pernicious Pisācas of various shapes and full of various (wicked) thoughts, all had assembled together. 48. „I shall go there, in their midst;

I shall dispel the Rakkhasas and put away the Pisacas; men shall be masters (of the island).“

49. Having considered this matter full of compassion, the great hero rose into the air and came hither from Jambudîpa. 50. In the midst of the assembly of Yakkhas, above their heads, he was seen, standing in the air, holding his seat (in his hands). 51. The assembled hosts of Yakkhas saw the Sambuddha standing there, but they did not think that he was the Buddha; they supposed him to be another Yakkha. 52. On the bank of the river, near Mahiya Pokkhala, on the site of the Subhaṅgana Thûpa, there the highest of men stood, and entered upon the highest ecstatic meditation. 53. The Sage, the awakener of quick attention, speedily entered upon that meditation (by revolving) in a moment by one thought (the whole system of qualities). Suddenly he thence rose; he who had reached (all) perfections by his virtuous resolutions, ... finished his meditation. 54. There the hero stood, performing miracles by his (magical) power, like a Yakkha of high (magical) power and great (supernatural) faculties; gathering (?) thick clouds, containing thousands of rain drops, he sent rain, cold winds, and darkness. 55. (He then spoke to the Yakkhas:) „I will send you heat; give unto me a place where I may sit down. I possess such power over the fire as will dispel these dangers.“ 56. (The Yakkhas replied: „If thou art able to dispel them, sit down wherever thou likest; we all consent; show thy power over the fire.“ 57. (Buddha replied:) „You all ask me for warmth; I shall quickly produce the great heat which you are desiring, a fierce, burning fire.“ 58. As the sun shines in summer at noon, so fearful heat penetrated the assembly of Yakkhas. 59. Like the heat spread by the four suns at the end of a Kappa, such and greater still was the glow sent forth by the seat of the Teacher. 60. As the rising sun cannot be restrained in the sky, thus (Buddha's) carpet of skin cannot be restrained in the air. 61. The carpet diffused great heat, like the fire at the end of the Kappa, as the sun (scorches) the earth,

or like a great flame of fire. 62. Diffusing heat like a heap of burning coals, the carpet appeared similar to a cloud, or to a glowing iron mountain. 63. It spread insupportable heat over the islands. The Yakkhas quickly fled in all ten directions, to the east, the west, the south, the north, above, and beneath. 64. „Whither shall we go for safety and refuge? How shall we be released from this fearful being? 65. If this powerful Yakkha assumes the form of the fiery element, and burns us, all of us Yakkhas will perish like a handful of chaff, like dust blown away by the wind.“ 66. And Buddha, the chief among Sages, the bringer of happiness, the compassionate, merciful great Sage,* when he saw the afflicted, frightened Yakkhas, thought how to administer joy to the minds of these non-human beings. 67. (He) then (thought of) another island, similar to this, with low ground and high ground, with many various aspects, beautifully adorned by rivers, mountains, and lakes, the island of Giri, most similar to the country of Laṅkā. 68. (It was) free from danger, well protected, surrounded by the ocean, full of excellent food and rich grain, with a well tempered climate, a green, grassy land, the beautiful island of Giri, superior to this (island). 69. It was charming and delightful, green and cool, adorned by gardens and forests, exquisite; there were trees, full of blossoms and fruits; it was empty and solitary, subject to no master. 70. (It was situated) in the great sea, in the midst of the ocean and of the deep waters, where the waves incessantly break; around it there was a chain of mountains, towering, difficult to pass; to enter it against the wish (of the inhabitants) was difficult. 71. Full of desire and anger towards other beings, backbiting, pitiless, given to injuring other beings, cruel and furious, violent, merciless, . . . 72. (Buddha thus spoke:) „Ye Rakkhasas and ye wicked hosts of Yakkhas, I give unto you this island which is not far from Laṅkā, the whole old island of Giri; may they all inhabit it and multiply undisturbed. 73. This country of Laṅkā is a residence inhabited by men since remote Kappas;

may many men dwell in the country of Laṅkā, as they did in former times in the Oja, Vara, and Manda island. 74. Adorned with these and other good qualities, a residence fit for men, auspicious in many ways, it will shine among the islands, when the Doctrine will have been brought there, like the full moon in the sky at the time of Uposatha." 75. Weighing the prosperity and the high happiness of the two, the Sage who knew all worlds, interchanged the two islands and the two (kinds of beings), men and Rakkhasas, (as a peasant) easily (interchanges) his pairs of bullocks. 76. Gotama by his (magical) power drew the island towards himself, like the headstalls of bullocks which are drawn (towards the driver) with a strong rope. The Sage drew together one island towards the other, like two ships which are surrounded by stout ropes. 77. Having joined the beautiful island to the other, the Tathāgata transported (?) the Rakkhasas, (saying:) „May all Rakkhasas dwell in Giridīpa..." 78. The eager Yakkhas ran to Giridīpa, like thirsty people in summer to a river; they all entered it never to return; the Sage (then) restored the island to its former place. 79. The highly satisfied Yakkhas and the highly pleased Rakkhasas, having received this excellent island which they desired, all began to laugh with great joy, and all went to celebrate the festival called Nakkhattamaha. 80. When Buddha saw that joy had been restored to these non-human beings, he the Jina, having exerted his benevolence towards them, pronounced the spell of protection. Having walked three times round the island, for the sake of its ever-lasting protection and the expulsion of the Yakkha hosts, — 81. having comforted the Pisācas and (other) non-human beings, having established a guard and restored a lasting peace, having put down all distress in the island, the Tathāgata returned to Uruvela.

Here ends (Buddha's) subjection of the Yakkhas.

II.

1. Again, the holy, glorious Sambuddha (once) dwelt near the most excellent capital of Kosala, in the garden of Sudatta (Anāthapiṇḍika). 2. In this Jetavana garden Buddha, the light-giving king of the Truth, looking all over the world, saw beautiful Tambapaṇṇi. 3. When five years had elapsed (after he had attained Buddhahood), he went to the country of Tambapaṇṇi. By dispelling the Avaruddhaka (demons) he (once) himself had made the island empty. 4. (But) now the mountain serpents and the sea serpents fought a battle in the island, having arranged their arrays on both sides, an awful struggle. 5. All those Nāgas possessed great (magical) powers, all were frightfully venomous, all were wicked and violent, furious and filled with desire. 6. The Serpents were quick and excessively powerful, corrupt, cruel, and harsh, hasty, given to anger, longing for destruction (?). 7. Powerful Mahodara and resplendent Cūḷodara, both were valiant, both had an exceedingly brilliant appearance. 8. No one saw a way how peaceably to compose that struggle (?) Mahodara whose fierceness was furiously excited by pride, was destroying the island with its mountains and its forests: „I will kill all hostile serpents.“ 9. Cūḷodara, filled with pride, roared: „May thousand koṭis of Nāgas approach; I will slay all them who dare to enter the battle; I will change the island, all its hundred yojanas, into one desert.“ 10. The Serpents whose venomous fury could not be restrained, who possessed high (magical) powers, raged and sent forth flames (sent forth smoke and flames?); the Serpent kings, infatuated with anger, incited them to destroy the foes (who opposed them) in the battle.

11. Buddha, the blessed wanderer through the world, when he perceived the anger of the Serpent kings, (and saw) that the island was being destroyed, thought, in order to prevent this, many kind thoughts, for the sake of the highest bliss of (men) and gods. 12. (He thus reflected:) „If I do not go (to Laṅkā), the Serpents will not

become happy; the island will be destroyed, and there will be no welfare in future time. 13. Out of compassion for the Nāgas, for the sake of happiness (of men) I shall go there; may the happiness of the island prosper (?). 14. I perceive the excellent qualities of Laṅkādīpa; the Serpents shall not destroy the island from which I formerly have driven out the Yakkhas, and to which I have done good." 15. Speaking thus the Sambuddha rose from his seat; he who possessed the gift of (supernatural) vision, left the Gandhakūṭi, and stood in the door (of the Jetavana garden). 16. All the gods who resided in the trees of the Jetavana garden, offered their services to him: „Let us go (with thee, o Sage who art) possessed of (supernatural) vision." 17. (Buddha replied:) „Nay, remain ye all, Samiddhi alone may go (with me)." (Samiddhi) went, taking up the tree (where his residence was,) and holding it from behind (over Buddha's head). 18. Samiddhi, when he heard what Buddha had said, was delighted; he took up the tree, roots and all, and followed the Tathāgata. 19. The highly powerful king of gods gave shade to the Sambuddha, the highest among men, and held (the tree) from behind over the most excellent Buddha. 20. The highest of men went to the place where the Nāgas fought their battle; the merciful Teacher (there) stood in the middle of both noble Nāgas. 21. Going through the air over the heads of both Nāgas, the Sambuddha, the chief of the world, produced a deep, terrifying darkness. 22. There arose a thick darkness, caused by the great (magical) power of the lion (among men); he was covered and veiled (?) by the darkness, and the tree too (?). 23. The frightened, terrified Nāgas did not see each other, nor did they see the Jina (?), (or) to what side they should direct their attacks. 24. They all forsook the battle, threw down their weapons, and stood all with clasped hands, paying reverence to the Sambuddha. 25. When (Buddha) perceived that they were struck with horror, when he saw that the Nāgas were terrified, he sent forth his thoughts of kindness towards

them, and emitted a warm ray of light. 26. A great sight it was, astonishing and terrifying; they all saw the Sambuddha like the bright moon in the sky. 27. Standing there, resplendent with all the six colours, shining in the air, illuminating the ten regions (of the world), he thus addressed the Nāgas: 28. „From what cause, o great king, did this contention among the Nāgas arise? Out of compassion towards yourself I have come speedily hither.“ 29. (They replied:) „This Nāga Cāḷodara and that Nāga Mahodara, the maternal uncle and the nephew, are quarrelling with each other, desirous of treasure.“ 30. The Sambuddha addressed a speech full of compassion to the savage Nāgas: „Anger which arises in the mind of the fool, begins small, and grows great. 31. For what reason do you undergo, all these many Nāgas, great suffering? Destroy that small throne, but do not destroy each other. Destroying one the other you are going to cause an unheard-of destruction of life.“ 32. Then he who possessed the gift of (supernatural) vision, agitated the Nāgas by (the description of) the sufferings in hell; he unfolded to them the (laws of) birth in the worlds of men and devas, and the nature of Nibbāna. 33. As the Sambuddha, the highest of men, thus preached the true doctrine, all the Nāgas, casting themselves down, propitiated the Tathāgata. 34. All the Nāgas (then) came together, the Serpents reconciled themselves to each other, and all took their refuge (in Buddha), eighty koṭis of living beings. 35. (Thus they spoke:) „We might perish, all we Nāgas, on account of this throne.“ 36. The two Nāga (kings), for the sake of restoring peace, took that most excellent throne (and thus spoke to Buddha:) „Accept this throne out of compassion, o Sage who art) gifted with (supernatural) vision.“ 37. The Sambuddha who possessed the gift of (supernatural) vision, accepted it by remaining silent. When they understood that he had accepted it, the two great Serpents were delighted. 38. (They thus addressed Buddha:) „May the blessed One sit down on this splendid, noble Velūriya throne which the Nāgas were longing for.“ 39. The

Nāgas placed that throne in the midst of the two islands. There, on that throne, the light-giving king of the Truth sat down. 40. When those eighty koṭis of Nāgas had propitiated the Sambuddha, the Nāgas there served to him a meal, food and drink. 41. When he had removed his hands from the bowl, the eighty koṭis of Nāgas, surrounding him, sat down near the supreme Buddha.

42. At the mouth of the Kalyāṇī river there lived a Nāga together with his children and with a great retinue of Nāgas; his name was Maṇiakkhika. 43. (He was) full of faith, and had taken his refuge (in Buddha), a true and righteous believer. When he came to that assembly of Nāgas, his faith still increased. 44. When this Nāga perceived the Buddha's power, his compassion, and the fear of the Serpents (?), he bowed to him, sat down, and thus entreated the Tathāgata: 45. „Out of compassion to this island thou hast first dispelled the Yakkhas; this kindness towards the Nāgas is thy second act of compassion towards the Island. 46. May the holy, great Sage show his compassion still another time; I shall attend and do service to thee.“ 47. Having heard what the Nāga said, Buddha, full of compassion for created beings, the blessed One, accepted (his invitation,) for showing kindness to Laṅkādīpa. 48. Having sat on the throne, the light-giver arose; the Sage then rested during the midday time in the interior of the island. 49. In the interior of the island the supreme light spent the day: he who possessed the gift of (supernatural) vision, entered upon the Brahma-vihāra meditation. 50. At evening time the Jina thus spoke to the Nāgas: „Let the throne remain here; may the Khirapāla tree¹⁾ station itself here. Worship, o Nāgas, all of you this tree and the throne.“ 51. Having spoken thus, and preached to the Serpents, and given them that sacred object used by (himself), the Sambuddha returned to the Jetavana.

Here ends the conquering of the Nāgas

1) This is the tree which the god Samiddhi had taken to the island see v. 17 et seq.

52. Again, in the eighth year (after Buddha had reached Sambodhi), the Nāga king Maṇiakkhika invited the great hero together with five hundred Bhikkhus. 53. (These Bhikkhus) whose senses were subdued, who possessed the high (magical) powers, surrounded the Sambuddha; the Sage rose up into the air in the Jetavana, and proceeding through the air, he came to Laṅkā, to the mouth of the Kalyāṇi river. 54. All the Serpents constructed a pavilion of precious stones on the ground, and covered it with garments of different colours, with divine clothes. 55. (There were) ornaments of various precious stones, various blossoms of many descriptions, many flags of various colours; the pavilion was adorned in many ways. 56. They spread (cloth over the) entire (floor) and prepared seats; (then) they introduced the Fraternity with Buddha at its head, and invited them to sit down. 57. Sitting down together with five hundred Bhikkhus, the Sambuddha entered upon ecstatic meditations; he diffused (the rays of) his kindness to all quarters (of the horizon). 58. Seven times Buddha together with his pupils attained mystical trance; at that place (subsequently) the Mahāthūpa was built, the most excellent Cetiya. 59. The Nāga king Maṇiakkhika distributed a great donation (to the Bhikkhus). Having accepted the donation of that Nāga, having taken food, and gladdened (the Nāgas by preaching to them,) the Sambuddha together with his pupils rose up into the air. 60. At the place of the Dīghavāpi Cetiya, Buddha, he who was full of compassion to the world, descended from the air and again entered upon mystical meditation. 61. Having arisen from the trance at that place, the light-giving king of the Truth together with his pupils, wandering through the air, then proceeded to the place where the Bo tree was to be stationed in the Mahāmeghavana garden. 62. The Bo trees of three former Buddhas (there also) had been established on the ground; to that place he went, and there he entered upon meditation. 63. (He thus prophesied:) „Three Bo trees (have stood) at this place at (the time of) the teaching of

three Buddhas; my Bo tree also will stand on this very spot in future time." 64. The highest being, the chief of men, having arisen from that meditation together with his pupils, went to the delightful Meghavana garden. 65. There also he plunged himself in meditation together with his pupils. Having arisen from that meditation, the light-giver proclaimed: 66. „This place first Kakusandha, the chief of the world, has accepted, sitting down on this spot where a throne has been erected. 67. This place secondly Konâgamana, the chief of men, has 68. This place thirdly Kassapa, the chief of the world, has ... 69. Myself, Sambuddha Gotama, the descendant of the Sakya tribe, the chief of men, have attained (trance), seated on this spot, where a throne is to be erected."

III.

1. Setting aside the kings who reigned in the past kappa, to whatever forms of existence they may have passed, I shall completely enumerate the kings of the present kappa. 2. Their descent, their name and tribe, their age and (the length of) their reign, all that I will proclaim, listen to it according to the truth.

3. The first inaugurated king, a ruler of the earth, full of brilliancy, prince Mahâsammata by name, reigned over his kingdom. 4. His son was called Roja by name; (then followed) the prince called Vararoja, Kalyâna and Varakalyâna, Uposatha, the lord of the earth; — 5. the seventh of them was Mandhâtâ who reigned over the four Dîpas. (Then followed) Cara, king Upacara, and Cetiya, the lord of the earth; — 6. Mucala, Mahâmucala, Mucalinda, and also Sâgara, Sâgaradeva, and Bharata, the prince called Bhagîrasa, — 7. Ruci, and he who was called Mahâruci, Patâpa, and also Mahâpatâpa, Panâda, and Mahâpanâda, the king called Sudassana, — 8. he who was called Mahâsudassana, two Nerus, and Accimâ. These were twenty-eight kings by number; their age extended to an Asamkheyya (of years). 9. In Kusâvatî, in Râjagaha, in Mi-

thilā, best of towns, these kings reigned; their age extended to an Asaṃkheyya (of years).

10. Ten times ten is one hundred; ten times a hundred is one thousand; ten times a thousand is ten thousand; ten times ten thousand is a hundred thousand; — 11. ten times a hundred thousand is one koṭi; (the following numerals are) pakoti, koṭippakoti, nahuta, and ninnahuta, abbuda, and nirabbuda, — 12. ababa, and also aṭaṭa, ahaha, and kumuda, sogandhika, uppala, puṇḍarika, paduma. 13. All these numbers are numerable and calculable by the means of calculation; the stage (of numbers) beyond these is called *asaṃkheyya* (not calculable).

14. One hundred kings, sons of Accimā, governed their great kingdom in the town called Pakula (?). 15. The last of these kings was the prince called Arindama; his sons and grandsons, fifty-six princes, governed their great kingdom in the town of Ayujjhanagara. 16. The last of these kings was Duppasaha, the lord of the earth; his sons and grandsons, sixty rulers of the earth, reigned over their great kingdom in Bārāṇasī, best of towns. 17. The last of these kings was the prince called Ajitajana; his sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Kapilanagara. 18. The last of these kings was Brahmadaṭṭa, the lord of the earth; his sons and grandsons, thirty-six princes, reigned over their great kingdom in Hatthipura, best of towns. 19. The last of these kings was Kambalavasabha; his sons and grandsons, thirty-two princes, reigned there in the town of Ekacakku. 20. The last of these kings was Purindada, honoured by the surname Deva; his sons and grandsons, twenty-eight princes, reigned over their great kingdom in Vajirā, best of towns. 21. The last of these kings was the prince called Sādhina. His sons and grandsons, twenty-two royal princes, reigned over their great kingdom in Madhurā, best of towns. 22. The last of these kings was valiant Dhammagutta; his sons and grandsons, eighteen princes, reigned there in the town of Aritthapura. 23. The last of these kings was the chief

of men called Sitthi; his sons and grandsons, seventeen princes, reigned there in the town of Indapatta. 24. The last of these kings was Brahmadeva, the lord of the earth; his sons and grandsons, fifteen princes, reigned there in the town of Ekacakkhu. 25. The last of these kings was Baladatta, the lord of the earth; his sons and grandsons, fourteen royal princes, governed their great kingdom in the town of Kosambi. 26. The last of them was the king known as Bhaddadeva; his sons and grandsons, nine royal princes, reigned there in the town of Kannagoccha. 27. The last of them was the king renowned by the name of Naradeva; his sons and grandsons, seven royal princes, governed their great kingdom in the town of Rojānana-gara. 28. The last of these kings was the prince called Mahinda; his sons and grandsons, twelve royal princes, governed their great kingdom in the town of Campā-nagara. 29. The last of these kings was Nāgadeva, the lord of the earth; his sons and grandsons, twenty-five princes, governed their great kingdom in the town of Mithilā-nagara. 30. The last of these kings was valiant Buddhadatta; his sons and grandsons, twenty-five princes, governed their great kingdom in Rājagaha, best of towns. 31. The last of these kings was the prince called Dīpaṃkara; his sons and grandsons, twelve royal princes, governed their great kingdom in Takkaṣilā, best of towns. 32. The last of these kings was the prince called Tālissara; his sons and grandsons, twelve royal princes, reigned over their great kingdom in Kusināra, best of towns. 33. The last of these kings was the prince called Purinda; his sons and grandsons, nine royal princes, reigned over their great kingdom in the town of Malitthiya (Tamalitti?). 34. The last of these kings was Sāgaradeva, the lord of the earth; his son Makhādeva was a great, liberal giver. 35. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Mithilānagara. 36. The last of these kings was Nemiya, honoured by the surname Deva, a universal monarch, a lord of the whole earth which the ocean surrounds.

37. Nemiya's son was Kalārajanaka; his son was Samamkura; (then followed) king Asoka, an inaugurated prince. 38. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in Bārāṇasī, best of towns. 39. The last of these kings was the lord of the earth called Vijaya; his son was high-born, brilliant Vijitasena; — 40. (then followed) Dhammasena, Nāgasena, the (king) called Samatha, Disampati, Reṇu, Kusa, Mahākusa, Nayaratha, and also Dasaratha, — 41. Rāma, the (king) called Bīlāratha, Cittadassī, Atthadassī, Sujāta, and Okkāka, Okkā mukha, and Nipura, — 42. Candimā, and Candamukha, king Sivi, Sañjaya, Vessantara, the ruler of men, Jālī, and Sihavāhana, prince Sihassara, the wise preserver of royal succession. 43. His sons and grandsons, eighty-two thousand kings, reigned in the town called Kapila(vatthu). 44. The last of these kings was Jayasena, the lord of the earth; his son was high-born, brilliant Sihahanu. 45. The sons of that (?) Sihahanu were five brothers, Suddhodana, and Dhota (Dhotodana), prince Sakkodana, — 46. king Sukkodana, and king Amitodana; all these five kings had names containing the word *odana*. 47. He the son of Suddhodana, Siddhattha, the chief of the world, begot Itāhulabhadda, and then left his home in order to strive for Buddhaship.

48. The total number of these highly powerful ... kings is four Nahutas, one hundred thousand; and three hundred more. 49. So many lords of the earth are mentioned who originated from the family of the Bodhisatta in this first (?) kappa, preservers of royal succession, rulers of men¹). —

50. Perishable, alas! is whatever exists, subject to origin and decay; it appears and perishes; its extinction is bliss.

End of the great lineage of kings.

1) The last words, which I think belong to this place form, in the MSS., the second part of v. 53.

51. The king called Suddhodana reigned in the town called Kapila(vatthu), he the royal son of Sihahanu. 52. Amid the five mountains, in Rājagaha, best of towns, reigned the prince who was called king Bodhisa (Bhātiya!¹). 53. Suddhodana and Bliātiya were friends of each other. When (Bimbisāra) was eight years old, five wishes arose (in his mind): 54. „May my royal father instruct me in the duties of royalty; may he the Buddha, the highest of men, arise in my kingdom; — 55. may the Tathāgata show himself first to me (before going to other kings); may he preach to me the eternal Truth; may I penetrate that most excellent Truth.“ 56. These were the five wishes which arose in Bimbisāra's mind. When he was fifteen years old, he received the royal coronation after his father's death; — 57. he (Buddha) the chief of the world arose in his beautiful kingdom; the Tathāgata showed himself to him first; when he preached his eternal Truth, the lord of the earth apprehended it. 58. The great hero then was full thirty-five years old; Bimbisāra, the lord of the earth, was thirty years old. Gotama was five years older than Bimbisāra. 59. Fifty-two years this prince reigned; thirty-seven years he reigned after having formed that connection with the Buddha. 60. Prince Ajātasattu reigned thirty-two years. Eight years after his coronation the Sambuddha reached Parinibbāna. 61. After the Parinibbāna of the Sambuddha, the highest One in the world, the chief of men, that prince reigned (still) twenty-four years.

IV.

1. The congregation of Bhikkhus, seven hundred thousand (in number), assembled, holy men who having subdued their passions and having become pure, had all attained the summit of perfection. 2. They all, having made enquiry and determined which were the most worthy, elected by vote of the congregation five hundred Theras.

1) The father of Bimbisāra.

3. Kassapa was the chief propounder of the Dhutaṅga precepts according to the doctrine of the Jina; Ānanda was the first of those learned (in the Suttas), wise Upāli was chief in the Vinaya, — 4. Anuruddha in the (supernatural) visions, Vaṅgisa in promptly comprehending, Punṇa among the preachers of the Dhamma, Kumārakassapa among the students of various tales, — 5. Kaccāna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other great Theras who were original depositaries (of Buddha's doctrine). 6. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (*theravāda*). 7. The Bhikkhus composed the collection of Dhamma and Vinaya by consulting Upāli about the Vinaya, and by asking the (Thera) called Ānanda regarding the Dhamma. 8. Thera Mahākassapa and the great teacher Anuruddha, Thera Upāli of powerful memory, and the learned Ānanda, 9. as well as many other distinguished disciples, who had been praised by the master, who possessed analytical knowledge, firmness, the six (supernatural) faculties and the great (magical) powers, who had attained the mystic trance proceeding from self-concentration, who had completely mastered the true faith, — 10. all these five hundred Theras bore in their minds the nine-fold doctrine of the Jina, having acquired it from the best of Buddhas. 11. They who had heard and received from Bhagavat himself the whole Dhamma and Vinaya taught by the Buddha, — 12. they who knew the Dhamma, who knew the Vinaya, who all were acquainted with the Āgamas, who were unconquerable, immovable, similar to their master, ever worshipful, — 13. they who had received the perfect doctrine, first (among religions), from the first (among teachers), who were Theras and original depositaries (of the Faith), made this first collection. Hence this whole doctrine of the Theras is also called the first (or primitive) doctrine. 14. Assembled in

the beautiful Sattapanna cave, the five hundred Theras, the teachers, arranged the nine-fold doctrine of the Teacher. 15. The nine-fold doctrine of the Teacher (comprises) Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta, Vedalla. 16. The Theras who arranged this true imperishable doctrine, according to Vaggas, Paññāsakas, Samyuttas, and Nipātas¹⁾, composed the collection of the Āgamas which is known by the name of the Suttas. 17. As long as the true doctrines remain, as long as the collection does not perish, so long — a long time — will the teaching of the Master last. 18. The immovable, firm, insubvertible earth quaked on the appearance of the Collection of the Vinaya and of the Dhamma, which is worthy of the Faith. 19. Nobody, may a Samana come or a Brāhmaṇa of great learning, skilled in disputation and hair-splitting, can subvert it; firm it stands like Sineru. 20. Neither a deity nor Māra nor Brahmā nor any earthly beings can find in it even the smallest ill-spoken sentence. 21. Thus the collection of the Dhamma and of the Vinaya is complete in every part, well arranged and well protected by the omniscience of the Teacher. 22. 23. And those five hundred Theras, chief among whom was Mahākassapa, as they knew the doubts of the people, composed the imperishable collection of the Vinaya and of the Dhamma, which is an incarnation of the Faith like the highest Buddha, the collection of the Dhamma. 24. The doctrine of the Theras, which is founded on true reasons, which is free from heresies, full of true meaning, and supports the true faith, will exist as long as the Faith. 25. As long as holy disciples of Buddha's faith exist, all of them will recognize the first Council of the Dhamma. 26. The five hundred pre-eminent Theras, noble by birth (?), laid the first firm, original, fundamental base (of the Faith).

Here ends the Council of Mahākassapa.

1) These are the sections into which the Dīgha-, Majjhima-, Samyuttaka-, and Aṅguttara-Nikāya respectively are divided.

27. Sixteen years had elapsed after the protector of the world had entered Nibbāna; it was the twenty-fourth year of Ajātasattu's (reign), and the sixteenth of Vijaya's; — 28. learned Upāli had just completed sixty years, (then) Dāsaka received the Upasampadā ordination from Thera Upāli. 29. The entire sacred Dhamma texts which the most excellent Buddha had set forth, the whole of the nine-fold speeches of the Jina, Upāli recited. 30. Upāli received from Buddha and (afterwards) recited the entire, complete, and whole nine-fold doctrine contained in the Suttas. 31. Buddha spoke regarding the learned Upāli in the assembly (of the Bhikkhus): „Upāli is the first chief of the Vinaya in my church.“ 32. The great teacher, being thus installed in the midst of the Assembly, recited the three Piṭakas to a thousand (pupils), chief among whom was Dāsaka. 33. Upāli taught five hundred Theras whose passions had been extinguished, who were pure, holy, and speakers of truth, the (texts of the) faith. 34. After the Sambuddha had attained Parinibbāna, the great teacher Thera Upāli taught then the Vinaya full thirty years. 35. Upāli taught the clever Dāsaka the whole nine-fold doctrine of the Teacher, eighty-four thousand (divisions). 36. Dāsaka, having learned all the Piṭakas from Thera Upāli, taught it just as his teacher in the Faith (had done). 37. The great teacher (Upāli) entered Nibbāna, after having appointed his pupil, the clever Thera Dāsaka, (to be chief) of the Vinaya. 38. Prince Udaya reigned sixteen years; when Udayabhadda had completed six (years), Thera Upāli attained Nibbāna.

39. Sonaka, a respectable merchant who came from Kāsi, received the first ordination according to the doctrine of the Teacher at Giribbaja (Rājagaha) in the Veḷuvana (monastery). 40. Dāsaka, the leader of the school, dwelt at Giribbaja in the Magadha country, and in his seven and thirtieth year gave Sonaka the first ordination. 41. (When) clever Dāsaka had completed forty-five years, and Nāgadāsa had reigned ten years, and king Paṇḍu-(vāsa) twenty, then Sonaka received the Upasampadā ordi-

nation from Thera Dāsaka. 42. Thera Dāsaka taught Sonaka also the nine-fold (doctrine); he having learned it from his teacher, (again) taught it (to others). 43. Dāsaka in his turn, having made his pupil Thera Sonaka chief of the Vinaya, attained Nibbāna in his sixty-fourth year.

44. The Thera called Sonaka had just completed forty years; Kālāsoka had then reigned ten years and half a month in addition; — 45. Pakundaka was a robber during seventeen years; (of this period) eleven years and six months more had passed, — 46. when Thera Sonaka, the chief of the school, admitted Siggava and Candavajji to the Upasampadā ordination.

47. At that time, when Bhagavat had been dead a hundred years, the Vajjiputtas of Vesālī proclaimed at Vesālī the ten indulgences: the practice of (keeping) salt in a horn is permissible; the two inch alternative is permissible; the practice of (taking food after the regular meal when going to) the village is permissible; the practice of (holding Uposatha in different) residences (within the same boundary) is permissible; the practice of (obtaining) the consent (of the Fraternity not before, but after an act) is permissible; the practice of (acting according to) example is permissible; the practice of (drinking) milk-whey is permissible; the practice of (drinking) toddy is permissible; sitting (on seats covered with clothes) without fringes is permissible; (the possession of) gold and silver is permissible.

48. When Sambuddha had entered Parinibbāna ten times ten years, the Vajjiputtas proclaimed at Vesālī these ten indulgences. 49. They proclaimed (the allowableness of) impermissible practices which all had been forbidden by the Tathāgata. Sabbakāmi, and Sālha, and Revata, (and) Khujjasobhita, — 50. and Yasa, Sambhūta of Sāṇa, these Theras who had formerly seen the Tathāgata, the pupils of Thera Ānanda; — 51. Sumana and Vāsabhagāmi, who had formerly seen the Tathāgata, these two most excellent pupils of Anuruddha; — 52. these (and other) Bhikkhus, seven hundred in number, came to Vesālī

and expressed their assent to the discipline as it had been established in the doctrine of the Buddha. 53. All these who had obtained a (supernatural) insight, who were expert in reaching meditation, who were quit of their load, and saved, assembled together.

Here ends the history of the second Council.

V.

1. At the time of the Parinibbāna (which Buddha attained) at Kusinārā, best of towns, seven hundred thousand (spiritual) sons of the Jina assembled. 2. In this assembly Thera Kassapa was chief, he who resembled the Teacher, a great leader; on earth is not his equal. 3. Kassapa, after having selected five hundred amongst the Arahata, taking always the most worthy ones, composed the collection of the Dhamma. 4. Out of compassion for created beings, in order to establish the Faith for a long time, he made, after the lapse of three months, when the fourth month and the second beginning of the Vassa¹) had arrived, the collection of the Dhamma. 5. At the entrance of the Sattapanna cave, in the Magadha town Giribbaja (Rājagaha), this first council was finished after seven months. 6. At this council many Bhikkhus (were present), the original depositaries (of the Faith), and who had all reached perfection in the doctrine of the protector of the world. 7. Kassapa was the chief propounder of the Dhutavāda precepts according to the doctrine of the Jina; Ānanda was the first of those learned (in the Suttas), (the Thera) called Upāli was chief in the Vinaya, — 8. Anuruddha in the supernatural visions, Vaṅgisa in promptly comprehending, Punṇa among the preachers of the Dhamma, Kumārakassapa among the students of various tales. — 9. Kaccāna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other

1) See Mahāvagga, 3, 2.

great Theras who were original depositaries (of the Faith). 10. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (*theravāda*). 11. They composed the collection of the Dhamma and of the whole Vinaya by consulting Upāli about the Vinaya and learned Ānanda about the Dhamma. 12. 13. Both these, Thera Upāli and Ānanda who had obtained perfection in the true Doctrine, had learned the Dhamma and Vinaya from the Jina; and, clever in the Suttas, they proclaimed what had been taught in long expositions and also without exposition, the natural meaning as well as the recondite meaning. 14. Having received the perfect word (of Buddha), the first (among doctrines), from the first (among teachers), these Theras and original depositaries (of the Faith) made the first collection. Hence this doctrine of the Theras is also called the first (or primitive) doctrine. 15. The most excellent Theravāda remained pure and faultless for a long time, for ten times ten years.

16. When the first hundred years had been completed and the second century had begun, a great schism happened, a most violent one, in the doctrine of the Theras. 17. 18. Twelve thousand Vajjiputtas of Vesālī assembled and proclaimed at Vesālī, best of towns, the ten indulgences in the doctrine of Buddha, viz.: the indulgence of (keeping) salt in a horn, of the two inches, of the village and the monastery, of residences, of (obtaining) consent, of example, of milk-whey, of toddy, of silver, of seats without fringes. 19. They proclaimed (a doctrine) which was against the Faith, against the discipline, and repugnant to the doctrine of the Teacher; splitting the (true) meaning and the Faith, they proclaimed what was contrary to it. 20. In order to subdue them, many pupils of Buddha, twelve hundred thousand (spiritual) sons of the Jina, assembled. 21. In this congregation the eight chief Bhikkhus, resembling the Master, great leaders, diffi-

cult to conquer, great teachers, were — 22. Sabbakāmi and Sāḷha, Revata, Khujjasobhita, Vāsabhagāmi and Sumana, Sambhuta who resided at Sāṇa, — 23. Yasa, the son of Kākandaka, a sage praised by the Jina. In order to subdue those wicked men (the Vajjiputtas), they came to Vesālī. 24. Vāsabhagāmi and Sumana were pupils of Anuruddha, the other Theras (pupils) of Ānanda; they had all formerly seen Tathāgata. 25. At that time Asoka, the son of Susunāga, was king; that prince ruled in the town of Pāṭaliputta. 26. The eight Theras of great (supernatural) power gained one party for themselves, and destroying (the doctrine of) the ten indulgences they annihilated those wicked ones. 27. 28. After having annihilated the wicked Bhikkhus and after having crushed the sinful doctrine, those eight Theras of great (supernatural) power, those Bhikkhus selected seven hundred Arahats, choosing the best ones, in order to purify their own doctrine, and held a council. 29. This second council was finished in eight months at Vesālī, best of towns, in the hall called Kūṭāgāra.

30. 31. The wicked Bhikkhus, the Vajjiputtakas who had been excommunicated by the Theras, gained another party; and many people, holding the wrong doctrine, ten thousand, assembled and (also) held a council. Therefore this Dhamma council is called the Great Council (*mahā-saṅgīti*).

32. The Bhikkhus of the Great Council settled a doctrine contrary (to the true Faith). Altering the original redaction they made another redaction. 33. They transposed Suttas which belonged to one place (of the collection), to another place; they destroyed the (true) meaning and the Faith, in the Vinaya and in the five Collections (of Suttas). 34. 35. Those Bhikkhus, who understood neither what had been taught in long expository nor without exposition, neither the natural meaning nor the recondite meaning, settled a false meaning in connection with spurious speeches of Buddha; these Bhikkhus destroyed a great deal of (true) meaning under the colour

of the letter. 36. Rejecting single passages of the Suttas and of the profound Vinaya, they composed other Suttas and another Vinaya which had (only) the appearance (of the genuine ones). 37. Rejecting the following texts, viz.: the Parivāra which is an abstract of the contents (of the Vinaya), the six sections of the Abhidhamma, the Paṭi-sambhidā, the Niddesa, and some portions of the Jātaka, they composed new ones. 38. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

39. Those who held the Great Council were the first schismatics; in imitation of them many heretics arose. 40. Afterwards a schism occurred in that (new school); the Gokulika and Ekabyohāra Bhikkhus formed two divisions. 41. Afterwards—two schisms took place amongst the Gokulikas: the Bahussutaka and the Paṇṇatti Bhikkhus formed two divisions. 42. 43. And opposing these were the Cetiyas, (another) division of the Mahasaṃgītikas. All these five sects, originating from the Mahasaṃgītikas, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 44. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

45. In the orthodox school of the Theras again a schism occurred: the Mahīṃsāsaka and Vajjiputtaka Bhikkhus formed two sections. 46. In the school of the Vajjiputtakas four sections arose, viz.: the Dhammuttarikas, Bhaddāyānikas, Channagarikas, and Sammitis. 47. In later times two divisions arose among the Mahīṃsāsakas: the Sabbatthivāda and Dhammagutta Bhikkhus formed two divisions. 48. The Sabbatthivādas and Kassapikas, the Kassapikas and Saṃkantikas, and subsequently another section, the Suttavādas, separated themselves in their turn. 49. These eleven schools which separated themselves from the Theravāda, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 50. For-

saking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

51. Seventeen are the heretical sects, and there is one orthodox sect; together with the orthodox sect they are eighteen at all. 52. The most excellent Theravāda which resembles a large banyan tree, is the complete doctrine of the Jina, free from omissions or additions. The other schools arose as thorns grow on the tree. 53. In the first century there were no schisms; in the second century arose the seventeen heretical schools in the religion of the Jina. 54. The Hemavatikas, Rājagirikas, Siddhātthas, Pubba- and Aparaselikas, and sixthly the Apararājagirikas arose one after the other.

Here ends the description of the schools of the teachers.

(At the time of the second Council the Theras foresaw the following events¹):

55. „In the future time, after a hundred and eighteen years, a certain Bhikkhu will arise, a Samāṇa able (to suppress the schisms of that time). 56. Descending from Brahma's world he will be born in the human race, originating from a Brāhmaṇa tribe, an accomplished master of all Mantras (Vedas). 57. His name will be Tissa, his surname Moggaliputta; Siggava and Candavajji will confer on the youth the Pabbajjā ordination. 58. Then, having received the Pabbajjā ordination and attained the knowledge of the sacred texts, Tissa will destroy the Tittthiya doctrines and establish the (true) faith. 59. A royal chief called Asoka will govern at that time in Pāṭaliputta, a righteous prince, an increaser of the empire.“

60. All the seven hundred Bhikkhus, the Theras, having taught the (true) doctrine and destroyed (the heresy of) the ten indulgences, had attained Parinibbāna. 61. Descend-

1) Here follows an account of the birth and conversion of Tissa Moggaliputta who presided at the third Council. See Mahāvamsa, pp. 28—33.

ing from Brahma's world he was born in the human race; at the age of sixteen he had mastered the whole Veda.

62. (Once young Tissa thus addressed the Thera Siggava, who had come to his father's house:) „I ask the Samana a question, answer these questions (concerning) the R̥gveda, the Yajurveda, the Sāmaveda and also the Niḡhaṇṭu, and fifthly the Itihāsa“; — 63. and the Thera having given his permission, he asked an exceedingly difficult question. Siggava then spoke to the youth possessed of mature knowledge: 64. „I also will ask you, young man, a question set forth by the Buddha; if you are clever, answer my question truly.“ 65. When the question had been pronounced, (Tissa said:) „That I have neither seen nor heard; I will learn this Mantra, I desire to receive the Pabbajjā ordination.“ 66. Leaving the narrow way of the life of a layman, the youth went forth into the houseless state and to the condition of calm, according to the Jina's faith. 67. The disciple, desirous of learning and full of reverence, was taught the nine-fold doctrine of the Teacher by learned Candavajjī. 68. Siggava who had vanquished the young man, conferred on him the Pabbajjā ordination; learned Candavajjī taught the well trained (disciple), versed in the Vedas, the nine-fold (doctrine); (having done so,) these Theras attained Parinibbāna.

69.¹⁾ Two years of Candagutta, fifty-eight of king Pakuṇḍaka having elapsed, Siggava having just completed his sixty-fourth year, Moggaliputta received from Thera Siggava the Upasampadā ordination. 70. Tissa Moggaliputta, having learned the Vinaya from Candavajjī, reached emancipation by the destruction of the substrata (of existence). 71. Siggava and Candavajjī taught the glorious Moggaliputta all the Piṭakas which are filled with collections referring to both (Bhikkhus and Bhikkhunīs) (or:

1) In the following account, some of the numbers mentioned are evidently wrong; I have preferred, however, not to correct them, since the cause of these errors may be attributed as well to the author as to copyists.

the Sutta collection, as it had been settled at the two convocations?). 72. Siggava, possessed of (true) knowledge, made the glorious Moggaliputta chief of the Vinaya, and attained Nibbāna after having completed seventy-six years. 73. Candagutta ruled twenty-four years; when he had completed fourteen years, Siggava attained Parinibbāna. 74. (Siggava was) a dweller in the forest, keeping the Dhutaṅga precepts, of limited desires, attached to forest life, full of goodwill, of subdued passions, and perfect in the true Doctrine. 75. In a remote, delightful abode, in the depth of a great forest, this hero (lived) alone without a companion, like a valiant lion in his mountain cave.

76. Sixteen years had elapsed after the protector of the world had attained Nibbāna, learned Upāli had completed sixty years; — 77. it was the twenty-fourth year of Ajātasattu's (reign) and the sixteenth of Vijaya's, (when) Dāsaka received the Upasampadā ordination from Thera Upāli. 78. The learned (Thera) called Dāsaka had completed forty years; ten years of Nāgadasa's (reign) and twenty of Pakuṇḍaka's (Paṇḍuvāsa's!) had elapsed, — 79. (when) Thera Sonaka received the Upasampadā from Dāsaka. The wise Thera called Sonaka had completed forty years; — 80. ten years of Kālāsoka's (reign) had elapsed; it was in the eleventh year of the interregnum in Tambapaṇṇi, (when) Siggava received the Upasampadā ordination from Thera Sonaka. 81. Two years of Candagutta's (reign) had elapsed; Siggava had completed sixty-four, and king Pakuṇḍaka fifty-eight years, (when) Moggaliputta received the Upasampadā ordination from Thera Siggava. 82. Six years of Asokadhamma's (reign), sixty-six of Moggaliputta, forty-eight (years) of king Muṭasiva had elapsed, (when) Mahinda received the Upasampadā ordination from Moggaliputta.

83. Upāli received the Vinaya from Buddha, Dāsaka received the whole Vinaya from Thera Upāli, and taught it just as his teacher in the Faith (had done). 84. Thera Dāsaka taught Sonaka also the Vinaya; (Sonaka) taught it,

after having learnt it from his teacher. 85. Wise Sonaka who well knew the Dhamma and the Vinaya, in his turn taught Siggava the whole Vinaya. 86. The pupils of Sonaka were Siggava and Candavajji; the Thera taught both these pupils the Vinaya. 87. Tissa Moggaliputta, having learnt the Vinaya from Candavajji, reached emancipation by the destruction of the substrata (of existence). 88. Teacher Moggaliputta taught his pupil Mahinda the whole Vinaya, the complete doctrine of the Theras.

89. After the Sambuddha had attained Parinibbāna, resplendent Thera Upāli taught the Vinaya full thirty years. 90. This great Sage, after having made his pupil, the learned Thera called Dāsaka, chief of the Vinaya, attained Nibbāna. 91. Dāsaka in his turn made his pupil Thera Sonaka chief of the Vinaya, and attained Nibbāna sixty-four years (after his Upasampadā). 92. Sonaka who possessed the six supernatural faculties, after having made Siggava, the descendant of an Arya family, chief of the Vinaya, attained Nibbāna sixty-six years (after his Upasampadā). 93. Wise Siggava made young Moggaliputta chief of the Vinaya and attained Nibbāna seventy-six years (after his Upasampadā). 94. Tissa Moggaliputta made his pupil Mahinda chief of the Vinaya and attained Nibbāna eighty-six years (after his Upasampadā).

95. Seventy-four years of Upāli, sixty-four of Dāsaka, sixty-six of Thera Sonaka, seventy-six of Siggava, eighty of Moggaliputta: this is the Upasampadā of them all (i. e. the number of years which elapsed between their Upasampadā and their death).

96. Learned Upāli was the whole time chief of the Vinaya, Thera Dāsaka fifty years, Sonaka forty-four years, Siggava fifty-five years, the (Thera) called Moggaliputta sixty-eight years.

97. Prince Udaya reigned sixteen years; when six years of Udayabhadda's reign had elapsed, Thera Upāli attained Nibbāna. 98. The ruler Susunāga reigned ten years; after eight years of Susunāga's reign Dāsaka attained Parinibbāna. 99. After Susunāga's (Kālāsoka's!)

death the ten brothers succeeded; they reigned all jointly twenty-two years. In the sixth year of their reign Sonaka attained Parinibbāna. 100. Candagutta reigned twenty-four years; after fourteen years of his reign Siggava attained Parinibbāna. 101. The son of Bindusāra, illustrious prince Asokadhamma, reigned thirty-seven years. 102. When twenty-six years of Asoka's reign had elapsed, the (Thera) called Moggaliputta, after having exalted the splendour of the Religion, attained the end of his life and reached Nibbāna.

103. Learned Thera Upāli, a great teacher, attained Nibbāna seventy-four years (after his Upasampadā), after having made his pupil, the learned Thera Dāsaka, chief of the Vinaya. 104. Dāsaka attained Nibbāna sixty-four years (after his Upasampadā), after having in his turn made his pupil, Thera Sonaka, chief of the Vinaya. 105. Sonaka who possessed the six (supernatural) faculties, attained Parinibbāna sixty-six years (after his Upasampadā), after having made Siggava, the descendant of an Arya family, chief of the Vinaya. 106. Wise Siggava attained Nibbāna seventy-six years (after his Upasampadā), after having made young Moggaliputta chief of the Vinaya. 107. Tissa Moggaliputta attained Nibbāna eighty years (after his Upasampadā), after having made his pupil Mahinda chief of the Vinaya.

VI.

1. Two hundred and eighteen years after the Parinibbāna of the Sambuddha Piyadassana was anointed king. 2. When Piyadassana was installed, the miraculous faculties of royal majesty entered into him; he diffused the splendour which he had obtained in consequence of his merits, one yojana above and one beneath (the earth); the wheel of his power rolled through the great empire of Jambudīpa. 3. The Devas constantly brought to him (?) every day sixteen jars of water (?), filled with medical herbs of every description, from the Anotatta lake at the

top of the Himavat mountains. 4. The Devas then constantly brought every day fragrant teeth-cleansers made of the betel vine, which were grown in the mountains, soft, smooth, sweet, endowed with flavour, and delightful. 5. The Devas then constantly brought every day fragrant myrobalans, which were grown in the mountains, soft and smooth, endowed with flavour, desirable to great kings (?). 6. The Devas then constantly brought every day divine drinks and ripe mangos endowed with flavour and fragrance. 7. The Devas then constantly brought every day from the Chaddanta lake upper and under garments dyed with the five colours. 8. 9. The Nāga kings then constantly brought every day fragrant powder for washing the head, and also unguents, and fine seamless clothes to put on of the colour of jessamine, and precious collyrium; all these things (they brought) from the Nāga world. 10. The Devas then constantly brought every day sugar cane, quantities of Areca-nuts, yellow towels. 11. The parrots brought nine thousand loads of hill paddy which was picked out by rats; the bees made honey; the bears forged with sledge-hammers. 12. Heaven-born birds, sweet-voiced cuckoos constantly sang to men, (attracted) by the splendour of Asoka's merit. 13. The great Nāga whose age endures through a Kappa, the attendant of four Buddhas, wearing a golden chain, came, (attracted) by the splendour of (Asoka's) merit. 14. The glorious Piyadasi honoured him with garlands of jewels. Splendid rewards were received for alms (given to religious mendicants).

15. This grandson of Candagutta, the son of Bindusāra, (king Asoka), whilst a mere prince, was subking of Ujjent, charged with collecting the revenue (of that province). During his progress he came to the town of Vedissa. 16. There the daughter of a Setthi, known by the name of Devī, having cohabited with him, gave birth to a most noble son. 17. Mahinda and Saṅghamittā chose to receive the Pabbajjā ordination; having obtained Pabbajjā, they both destroyed the fetter of (individual) existence.

18. Asoka ruled in Pāṭaliputta, best of towns; three

years after his coronation he was converted to Buddha's faith.

19. How great is the number of years between the time when the Sambuddha attained Parinibbāna in the Upavattana (at Kusinārā), and when Mahinda, the issue of the Moriya family, was born? 20. Two hundred years and four years more had elapsed: just at that time Mahinda, the son of Asoka, was born.

21. When Mahinda was ten years old, his father put his brothers to death; then he passed four years reigning over Jambudīpa. 22. Having killed his hundred brothers, alone continuing his race, Asoka was anointed king in Mahinda's fourteenth year. 23. Asokadhamma, after his coronation, obtained the (above-mentioned) miraculous faculties; exceedingly splendid and rich in meritorious works (he was), universal monarch of (Jambu)dīpa. 24. They crowned Piyadassi after full twenty years (?); he passed three years doing honour to Pāsāṇḍa infidels. 25. (There were) adherents of the sixty-two false doctrines, ninety-six kinds of Pāsāṇḍas who proceeded from the Sassata and Ucheda doctrines, all of them established on these two principles; — 26. Nigaṇṭhas and Acelakas and other ascetics and other Brahmins and sectarians. 27. Searching where truth and where falsehood was, he invited the infatuated, infidel Nigaṇṭhas (?) and sectarians of the Sassata and Ucheda doctrines, and Pāsāṇḍa and Tittiya infidels of different creeds outside the Faith, sectarian people. 28. After having invited the numbers of Tittiya and having introduced them into his palace and having bestowed on them great gifts, he asked them an exceedingly difficult question. 29. Being asked this question, they could not answer it by their own power; the ignorant people answered like a man who being asked about the mango tree, replies concerning the Lakucha tree. 30. They all were content with low seats (?) (in the royal hall)¹).

1) The king invited all the ascetics of different creeds to take the seats of which they deemed themselves worthy. All were content with lower seats, except Nigrodha, a Buddhist novice, who took his seat on the royal throne.

After having annihilated all the Pāsāṇḍas and defeated the sectarians, — 31. the king thought: „Which other men may we find who are Arahats in this world or see the path towards Arahatship? 32. (Surely) they are to be found in the world; this world cannot be void of them (?). How may I obtain the sight of such worthy men? If I hear his (i. e. such a man's) well spoken words, I will give up to him my paternal realm and my conquests.“ 33. The king, thinking thus, found nobody worthy of his presents; unceasingly the king searched after virtuous, clever men. 34. Walking about in his palace and looking at many people, he saw the Samāna Nigrodha who went along the road for alms. 35—41. When he saw Nigrodha whose walking, turning back and looking was graceful, who turned his eyes to the ground, who was adorned (by decent deportment), an Arahāt, whose mind was peaceful, who had reached perfect self-control, who had subdued himself and protected and well defended himself (against human passions), who did not mix with noble people, who was stainless like the moon amidst clouds, fearless like a lion, brilliant like a fire-brand, venerable, unconquerable, firm, of a peaceful disposition, steadfast, who had destroyed his passions, had cleansed himself of all sins, who was the most excellent of men, who led a wandering life, the most excellent Samāna, who was endowed with all virtues, the thought occurred to him, that he had been his companion during a former life (?)¹). (Seeing) that ascetic who led a life worthy of a Muni, who was happy in consequence of his meritorious deeds in former existences who had reached the fruition which is obtained by the path of Arahats, walking along the road in search of alms, that wise man thought, full of longing: 42. „Indeed this Thera is one of the venerable ones; like Buddha, the holy One in this world, and like his disciples, he has reached the fruition which is obtained by the transcendent path, and has reached liberation and salvation.“

1) See the story in the Mahāvamsa, p. 24.

43. (Asoka) obtained the enjoyment of the five-fold delight, high bliss; delighted, he who was comparable to Sakka rejoiced like a poor man who has found a treasure, like one who has gained the desire of his heart (?).

44. 45. He spoke to one of his ministers: „Well, quickly conduct hither that Bhikkhu, that handsome young man of tranquil appearance, who walks along the road like an elephant, fearless and endowed with the ornament of tranquillity.“

46. The king felt great content; highly delighted he thought in his mind: „Without doubt this excellent person whom I have never seen before, has reached the highest perfection.“

47. Thinking thus, he again spoke thus: „Well prepared seats are spread; sit down on the seat which is worthy of an ascetic; I grant thee whichever thou desirest.“

48. After hearing the speech of the king, he took (the king's) right hand (?) and mounted the throne. Fearlessly he sat down on the most excellent seat, just as Sakka, king of the gods, seats himself on the Paṇḍukambala.

49. The king thought: „This most excellent boy is certainly immovable and fearless; him ...

50. The king, recognizing that excellent tender boy who observed the customs of the Saints, (to be) well instructed and expert in Dhamma and Vinaya, again spoke thus, full of delight: 51. „Teach me the Faith which thou hast learnt; thou alone shalt be my teacher; I will obey the words which thou teachest me, o great Sage. Instruct me, I listen to thy preaching.“

52. Having heard this exceedingly acute speech of the king, he who was well versed in the analytical distinctions of the nine-fold doctrine, thought over the precious Tipiṭaka and found the excellent sermon on Earnestness: 53.¹⁾ „Earnestness is the way to immortality, indifference is the way to death; the earnest do not die, the indifferent are like the dead.“

54. When wise Nigrodha had pronounced this gladdening sentence, the king understood that highest motive

1) Dhammapada, v. 21.

(viz. earnestness): „This is the foundation of all doctrines whatsoever that have been preached by the omniscient Buddha. 55. To-day I choose as my refuge thee and Buddha with the Dhamma and the Sangha; together with my children and wives, with the number of my relatives I announce to thee my having become a lay-disciple. 56. Abiding together with children and wives in the refuge (of the Faith), in consequence of the arrival of Nigrodha, my spiritual guide, I offer four lacs of silver and eight (daily) portions of rice to the Thera.“

57. (The king having asked, whether there are many ascetics like Nigrodha, he replied:) „There are many disciples of Buddha, versed in the three-fold science, possessed of (magical) power, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatsip.“ 58. The king again spoke to the Thera: „I desire to meet with that precious Assembly; I will pay my respect to all (Bhikkhus) who come to the Assembly; I will listen to the Dhamma.“

59. Sixty thousand ascetics assembled, and the messengers announced to the king: „A large congregation which is full of great joy, has assembled; go thou to see the congregation, as thou desiredst (to do).“ 60. Asokadhamma, the ruler of the earth, having heard what the messenger said, thus addressed the circle of his relations, his friends and counsellors and his kinsmen: 61. „We will offer presents on the occasion of the assembling of the great Sangha; we will show them attention as much as we can, as much as we are able. 62. Let them quickly make ready for me a hall, seats, water, attendants, gifts, and food, such as are worthy of being offered, and suitable. 63. Let the makers of curry and rice quickly make ready for me well cooked rice-milk, sweet, pure dishes. 64. I will bestow a great donation on the congregation of the Bhikkhus, the most excellent community. Let them beat the drums in the city, let them sweep the roads, let them scatter white sand and flowers of the five colours; — 65. let them place here and there garlands and trium-

phal arches, plantain trees, auspicious brimming jars, and let them place here and there . . . , — 66. and let them make flags of cloth and fasten them here and there; let the people, adorned with flower garlands, make this city resplendent. 67. Khattiyas, Brahmans, and Vessas, Suddas, and people of different extraction, adorned with various ornaments, shall take clothes, ornaments, flowers, burning torches, and shall proceed to meet the Congregation. 68. All kinds of bands of music, well trained musicians of various schools who are pleasant to hear and sweet-voiced, shall play (various melodies) . . . and proceed to meet the Congregation, (a) most meritorious (act). 69. . . . dancers and acrobats in auspicious attitudes (?), all shall go to meet the Congregation and shall amuse them, when they have assembled. 70. And let them worship (the Assembly) with large heaps of flowers of different kinds, (aromatic) powder of various descriptions, and unguents. 71. Let them prepare in the city every kind of pomp (?) and desirable gifts. 72. The inhabitants of the kingdom, devoted (?) to the Fraternity, shall undertake to do homage (to the Sangha), and shall do so during the whole day and during all the three watches (?) of the night."

73—75. That night having elapsed, the illustrious prince, causing food of excellent flavour to be prepared in his own residence, gave the following orders to his counsellors and his attendants: „Let all people procure heaps of perfumed garlands and flowers, many flowers, parasols, flags, lamps burning in the day-time; let them procure as much as I have ordered. 76. Let all (people dwelling) in this city, the merchants from the four quarters of the horizon, and all the royal officers, with their oxen, troops, and vehicles, follow me to meet the congregation of Bhikkhus." 77. The best of kings proceeded with great pomp; the ruler of the earth shone like Sakka (when he goes) to the Nandana garden. 78. The king in whose mind wisdom had arisen; proceeding in great haste towards the Bhikkhu congregation, saluted them, raising

his joined hands, and received greetings in return. 79. He spoke to the Bhikkhu congregation: „May (the Sangha) have compassion on me.“ 80. Taking the alms-bowl of the Thera, the Sangha's (spiritual) father, and paying reverence to him by (offering) various flowers, he entered the city. 81. Inviting them to enter his residence and to be seated, he offered to them with outstretched hands rice-milk and various highly precious food, hard and soft, as much as they wanted and desired. 82. When the congregation of Bhikkhus had finished their meal and removed their hands from the bowls, he offered to each Bhikkhu a suit of robes. 83. He distributed slippers (?), collyrium, oil, parasols, and also shoes, all the requisites of an ascetic, molasses and honey. 79^b. 84. Introducing all the Bhikkhus, as many had assembled, into his interior apartments, Asokadhamma, the ruler of the earth, sat down. Sitting down the king invited the congregation of Bhikkhus (to accept) their gifts, (saying): 85. „I give as much as the Bhikkhus desire, whatever they choose.“ 86. After having gratified them with (a present of priestly) requisites and offered to them what was required (for their use), he asked them about the very profound, well propounded divisions of the Dhamma: 87. „Are there, venerable Sirs, sections taught by the kinsman of the Sun, by the indication of a certain number of divisions of the Dhamma, (according to) nouns, gender, and inflections, and also according to sections and to the composition?“ — 88. „It has been taught, o king, and has been numbered by the kinsman of the Sun; it is well divided, well promulgated, well explained, well taught. — 89. accompanied by reasons and replete with sense, well spoken without a fault: fixed attention, right exertion, the (magical) powers, the (five) organs (of spiritual life), — 90. the (ten) powers, the requisites for attaining supreme knowledge, and those leading to the supreme path, all of these are well divided and well taught: these are the seven divisions of the most excellent elements of supreme knowledge. 91. The doctrine preached by the Teacher, the highest among men,

the supreme, transcendent Truth which has been expanded and well divided, consists of nine *Aṅgas*¹⁾. 92. Full eighty-four thousand sections of the Doctrine have been taught by the kinsman of the Sun out of compassion for created beings. 93. He has preached the highest Truth, the most excellent ambrosia, which frees from transmigration, which is the path leading to the extinction of all suffering and an ambrosia-like medicine." 94. After hearing the speech pronounced by the Congregation of the Bhikkhus, the king, the chief of men, filled with joy and mirth, wisdom having arisen in his mind, pronounced these words to his royal court: 95. „Full and complete eighty-four thousand most precious sections of the Truth have been taught by the most excellent Buddha; — 96. I will build eighty-four thousand monasteries, honouring each single section of the Truth by one monastery." 97. The prince expending ninety-six kotīs of treasure, he the king, gave immediately on that same day the order (for the erection of the buildings). 98. At that time there were in Jambudīpa eighty-four (thousand) towns; near each town he built one monastery. 99. And having completed the monasteries in three years' time, (the construction of) the *Ārāmas* being finished, the prince held during seven days a festival of offerings.

VII.

1. There was a great assemblage from all parts of Jambudīpa, eighty kotīs of Bhikkhus, ninety-six thousand Bhikkhunis, the greater part of the Bhikkhus and Bhikkhunis possessing the six (supernatural) faculties. 2. The Bhikkhus, by the greatness of their magical power levelling the surface of the earth, producing (the miracle called) the world-show, made visible the (84000 consecration-) festivals, worthy of veneration. 3. The king standing on

1) The *Aṅgas* of Buddha's doctrine are the well-known nine divisions, viz. *Sutta*, *Geyya*, *Veyyākaraṇa*, *Gāthā*, *Udāna*, *Itivuttaka*, *Jātaka*, *Abbhuta*, *Vedalla*.

the Asokârâma, looked over (the whole of) Jambudîpa; by the Bhikkhus' magical power Asoka saw everything. 4. He saw all the Vihâras built all over the earth, the raised (?) flags, the flowers and arches and garlands, — 5. the plantains, the filled jars adorned with various flowers; he saw the whole extent of the great continent, the pomp all over the four quarters. 6. 7. Delighted, glad, looking at the festivals which were being celebrated, at the assembled fraternities of Bhikkhus and the assembled Bhikkhunis and the beggars receiving rich alms which were prepared for them, seeing all the eighty-four thousand Vihâras, which were honoured (by festivals of consecration), — 8. Asoka joyfully made known to the fraternity of Bhikkhus: „I am, venerable Sirs, a relative of the religion of the teacher Buddha. 9. Great liberality has been shown by me out of reverence (?) for the Fraternity. 10. 11. By expending ninety-six kotis, a great treasure, eighty-four thousand monasteries have been erected by me in honour of the (84000) sections of the Truth taught by the most excellent Buddha. I have daily made offerings of four lacs: — 12. one Cetiya offering, one to the (Bhikkhu) called Nigrodha, one to the preachers of the Religion, one for the requirements of the sick; boiled rice is distributed constantly every day, just as the Mahâ-gaṅgâ (gives her water). 13. I cannot find any other greater act of liberality. My faith is most firm; I am, therefore, a relation of the Faith.“ 14—16. After having heard the word spoken by king Asokadhamma, learned Moggaliputta who was well versed in the Scriptures, a clever decider of cases, answered the question of Asokadhamma, in order to secure a comfortable existence to the Fraternity, for the sake of the propagation of the Doctrine, and because he the wise one had learnt the future destiny (of the Faith): „The donor of the requisites (for the Bhikkhus) remains a stranger to the Faith, — 17. but that man who gives up his son or daughter, the issue of his body, and causes them to receive the Pabbajjâ ordination, becomes really a relation of the Faith.“ 18. 19. King

Asokadhamma, the ruler of the earth, having heard this speech, addressed both prince **Mahinda**, his son, and his daughter **Samghamittā**: „I presently shall be a relation of the Faith.“ Both children hearing what their father had said, agreed, (saying:) — 20. „Well, Sire, we agree, we will do what you have said; make us quickly receive the **Pabbajjā** ordination, become a relative of the Faith.“ 21. **Mahinda**, **Asoka**’s son, had completed twenty years, and **Samghamittā** might be eighteen years of age. 22. When **Asoka** had completed six years, both his children received the **Pabbajjā** ordination, and **Mahinda**, the enlightener of the Island, received at once the **Upasampadā** ordination; — 23. at the same time **Samghamittā** began to exercise herself in the **Sikkhā** precepts. He (**Mahinda**) was like **Moggaliputta** a great teacher of the doctrine of the **Theras**.

24. Fifty-four years (after **Moggaliputta**’s **Upasampadā**) **Asokadhamma** was crowned; (six years?) after **Asoka**’s coronation, when **Moggaliputta** had completed sixty (?) years, **Mahinda** received the **Pabbajjā** ordination from **Moggaliputta**. 25. **Mahādeva** conferred the **Pabbajjā** ordination on him and **Majjhanta** the **Upasampadā**¹⁾; these were the chiefs who acted compassionately towards **Mahinda** in (those) three ways. 26. **Moggaliputta**, his **Upajjhāya**, taught **Mahinda**, the enlightener of the Island, all the **Piṭakas**, their whole meaning, and the Doctrine. 27. Ten years after **Asoka**’s coronation **Mahinda** had completed four years (after his **Upasampadā**), and had become a teacher of the whole scripture as handed down, and he had many pupils. 28. **Mahinda** studied and retained in his mind the well propounded, well divided **Sutta** (collection) as it had been settled at the two convocations, the doctrine of the **Theras**. 29. **Moggaliputta** instructed **Mahinda**, the son of **Asoka**, in the three sciences, (the doctrine regarding) the six (supernatural) faculties, the four analytical doctrines. 30. And **Tissa Moggaliputta** continuously taught **Mahinda**, his pupil, the whole **Pitaka** of the **Āga-**

1) See *Mahāvamsa*, p. 37, l. 2.

mas (i. e. the Sutta-Piṭaka). 31. When (Asoka) had completed three years, (the story of) Nigrodha (happened), after the fourth year (he put his) brothers (to death), after his sixth year Mahinda, the son of Asoka, received the Pabbajjā ordination. 32. Both sons of Koṭṭi, the Theras Tissa and Sumitta, who possessed the great (magical) faculties, attained Parinibbāna after Asoka's eighth year. 33. Those royal children received the Pabbajjā ordination, and both Theras attained Nibbāna.

34. Many Khattiyas and Brahmans declared their intention of becoming lay disciples, and great gain and honour accrued to the faith of Buddha; — 35. the schismatics and heretics lost both gain and honour. Paṇḍaraṅgas and Jaṭilas, Nigaṇṭhas, Acelakas, and others — 36. resided (in the Buddhist Vihāras) during seven years; the Uposatha ceremonies were performed by incomplete congregations; saintly, clever, and modest men did not appear at the Uposatha ceremonies. 37. When a hundred years and (another) hundred and thirty-six had elapsed (after the Parinibbāna of the Buddha), sixty thousand Bhikkhus dwelt in the Asokārāma. 38. Ājivakas and sectarians of different descriptions ruined the Doctrine; all of them wearing the yellow robe injured the doctrine of the Jina. 39. Surrounded by one thousand Bhikkhus, Moggaliputta, the chief of the school, who possessed the six (supernatural) powers and the great (magical) faculties, convened a Council. 40. Wise Moggaliputta, the destroyer of the schismatic doctrines, firmly established the Theravāda and held the third Council. 41. Having destroyed the different (heretical) doctrines and subdued many shameless people and restored splendour to the (true) faith, he proclaimed (the treatise called) Kathāvatthu. 42. From that Moggaliputta Mahinda, who was the pupil of that teacher, learnt the true religion. 43. (Moggaliputta) taught him the five Nikāyas and the seven sections (of the Abhidhamma); he the hero, the clever one learnt from his teacher the two Vibhaṅgas of the Vinaya, the Parivāra, and the Khandhaka.

44. When the second century and thirty-six years more had elapsed (since the Buddha's death), again a most dreadful schism arose in the Theravāda. 45. In the city of Pāṭaliputta ruled prince Dhammāsoka, a great king, who was a believer in the faith of Buddha. 46. He bestowed great gifts on the Saṅgha, the best and most excellent of congregations; in one day he expended four lacs. 47. One he gave in honour of the Cetiya, another for the preaching of the Dhamma, one for the requirements of the sick, one to the Saṅgha. 48. Infidels, sixty thousand in number, seeing this gain and these great honours, furtively attached themselves (to the Saṅgha). 49. The Pātimokkha ceremonies in the monastery of the Asokārāma were interrupted; a minister who ordered the Pātimokkha ceremonies to be performed, killed (some) of the Saints. 50. In order to destroy the infidels, many disciples of Buddha, sixty thousand sons of the Jina assembled. 51. At that convocation the son of Moggalī was the president, a great chief, similar to the Teacher; he had not his like on earth. 52. The king asked the Thera about the case of the slaughter of the Saints; having performed a miracle, he satisfied the desire of the king. 53. Having received the Doctrine from the Thera, the king destroyed the Bhikkhu emblems of those who had furtively attached themselves (to the Saṅgha). 54. The reckless infidels, performing the Pabbajjā rite according to their own doctrine, injured the faith of the Buddha just as (men mix) pure gold (with baser metals). 55. They all were sectarian, opposed to the Theravāda; and in order to annihilate them and to make his own doctrine resplendent, — 56. the Thera set forth the treatise belonging to the Abhidhamma, which is called Kathāvatthu. A similar punishment, a similar destruction of an opposite doctrine never occurred. 57. 58. After having promulgated the treatise called Kathāvatthu which belongs to the Abhidhamma, the presiding Thera, in order to purify his own doctrine and (to establish) the Faith for a long time, selected one thousand Arahats, choosing the best ones, and

held a Council. 59. In the monastery of the Asokārāma which had been built by king Dhammāsoka, this third convocation was finished in the space of nine months.

Here ends the Council of the true Faith which lasted nine months.

VIII.

1. Far-seeing Moggaliputta who perceived by his supernatural vision the propagation of the Faith in the future in the neighbouring countries, — 2. sent Majjhantika and other Theras, each with four companions, for the sake of establishing the Faith in foreign countries (and) for the enlightenment of men. 3. „Preach ye together with your brethren (?) powerfully the most excellent religion to the foreign countries, out of compassion for created beings.“

4. The great sage Majjhantika went to the country of the Gandhāras; there he appeased an enraged Nāga and released many people from the fetters (of sin). 5. Mahādeva who possessed the great (magical) powers, went to the realm of Mahisa; urging (the people) by (the description of) the suffering in hell, he released many people from their fetters. 6. Then another (Thera), Rakkhita, skilled in magical transformations, rising into the air, preached the Anamataggiya discourse¹). 7. The wise Thera called Yonakadhammarakkhita converted the Aparantaka country by preaching the Aggikkhandhopama Sutta. 8. The Thera Mahādhammarakkhita who possessed the great (magical) powers, converted Mahārāṭṭha by preaching the Nārada-kassapajātaka. 9. The Thera Mahārakkhita who possessed the great magical powers, converted the Yavana region by preaching the Kālakārāma Suttanta. 10. The Thera who originated from the Kassapa tribe, Majjhima, Durabhisāra, Sahadeva, Mūlakadeva, converted the multitude of Yakkhas in the Himavat. 11. They preached there the Suttanta called Dhammacakkappavattana. 12. Sona and

¹) The country converted by this Thera is called by Buddhaghosa Vanavāsa.

Uttara who possessed the great magical powers, went to Suvannabhūmi; there they conquered the multitudes of Pisācas and released many people from their fetters. 13. Mahinda, going with four companions to the most excellent island of Lāṅkā, firmly established (there) the Faith and released many people from their fetters.

IX.

1. The island of Lāṅkā was called Sīhala after the Lion (sīha); listen ye to the narration of the origin of the island which I (am going to) tell.

2. The daughter of the Vāṅga king cohabited in the forest with a lion dwelling in the wilderness, and in consequence gave birth to two children. 3. Sīhabāhu and Sīvālī were beautiful youths; the name of their mother was Susimā, and their father was called the Lion. 4. When their sixteenth year had elapsed, (Sīhabāhu) departed from his cave, and then built a most excellent town called Sīhapura. 5. The son of the Lion, a powerful king, ruled over a great kingdom, in Lālaratṭha, in the most excellent town of Sīhapura. 6. Thirty-two brothers were the sons of Sīhabāhu; Vijaya and Sumitta were the eldest among them, beautiful princes. 7. Prince Vijaya was daring and uneducated; he committed most wicked and fearful deeds, plundering the people. 8. The people from the country and the merchants assembled; they went to the king and complained against the bad conduct of Vijaya. 9. The king, having heard their speech, full of anger, gave this order to the ministers: „Remove ye that boy. 10. Let them remove from the country all those attendants, his wives, children, relations, maid-servants, man-servants, and hired workmen.“ 11. He was then removed, and his relations were separated from him; so they went on board ship, and (the ship) sailed away on the sea. 12. „May they drift wherever they like; they shall not show their faces again nor shall they ever come back to dwell in our kingdom and country.“ 13. The ship in which the children had

embarked was helplessly driven to an island, the name of which was then called Naggadīpa. 14. The ship in which the wives had embarked was helplessly driven to an island, the name of which was then called Mahilāratṭha. 15. The ship in which the men had embarked went, sailing on the sea, losing her way and her bearings, to the port of Suppāra. 16. The people of Suppāra then invited those seven hundred men to disembark, and offered them lavish hospitality and honours. 17. During this hospitable reception Vijaya and all his followers unnoticed (?) committed barbarous deeds. 18. They made themselves guilty of drinking, theft, adultery, falsehood, and slander, of an immoral, most dreadful, bad conduct. 19. (The people) indignant at such cruel, savage, terrible and most dreadful deeds being committed against themselves, consulted together: „Let us quickly kill those rascals.“

20. There is an island (formerly) called Ojadīpa, Varadīpa, or Maṇḍadīpa, the (recent) name of which is Laṅkā-dīpa, and which is (besides) known by the name of Tambapanni. 21. 22. At the time, when Sambuddha, highest of men, attained Parinibbāna, that son of Sihabāhu, the prince called Vijaya, having left the land called Jambudīpa, landed on Laṅkā-dīpa. It had been foretold by the most excellent Buddha, that that prince one day would be (its) king. 23. The Teacher at that time had addressed Sakka, the chief of gods: „Do not neglect, Kosiya, the care of Laṅkā-dīpa.“ 24. Sujampati the king of gods, having heard the Sambuddha's command, committed to Uppalavanna the business of guarding the island. 25. Having heard the command of Sakka that powerful Devaputta with his attendant demons kept guard over the island.

26. Vijaya, having stopped three months at Bhāru-kaccha and exasperated the inhabitants, went again on board his ship. 27. That crowd of men having gone on board their ship, sailing over the sea, were driven away by the violence of the wind, and lost their bearings. 28. They came to Laṅkā-dīpa, where they disembarked and went on shore. Standing on dry ground, being ex-

hausted by great hunger, thirst and fatigue, they were unable (?) to walk on foot. 29. They crawled about on the ground with both hands and knees; afterwards, when they rose and stood upright, they saw that their hands were resplendent (copper-coloured). 30. The red-coloured dust of the ground covered their arms and hands; hence the name of that place was called Tambapaṇṇi (copper-palmed). 31. Tambapaṇṇi was the first town in the most excellent Lankādīpa; there Vijaya resided and governed his kingdom. 32. Vijaya and Vijita together with Anurādhana-kkhatta, Accuta-gāmi, and Upatissa are those who came first to this country. 33. Many people, crowds of men and women, came together; (hence each) prince founded a town in the different parts. 34. The town of Tambapaṇṇi surrounded by suburbs was built by Vijaya in the south on the most lovely bank of the river. 35. Vijita founded Vijita(pura), the same founded Uruvela. The minister who was called after the asterism (Anurādhā) founded Anurādhapura. 36. He who was called Accuta-gāmi then founded Ujjeni, Upatissa founded Upatissanagara which had well arranged markets, which was prosperous, opulent, large, charming, and lovely. 37. The king called Vijaya by name was the first ruler who reigned in Tambapaṇṇi over the delightful island of Lankā. 38. When seven years (of his reign) had passed, the land was crowded with people. That prince reigned thirty-eight years.

39. In the ninth month after (Gotama) had become Buddha, the host of Yakkhas was destroyed; in the fifth year after his attaining Buddhahood the Jina conquered the Nāgas; in the eighth year after his attaining Buddhahood he completed the Samāpatti meditations (in Lankā). 40. On these three occasions the Tathāgata came hither. In the last year of the Buddha Vijaya came hither. 41. The Sambuddha, the most excellent of men, made (the island fit for) the residence of men; the Sambuddha (afterwards) reached complete Nibbāna by the entire annihilation of the substrata of existence.

42. Prince (Vijaya) reigned thirty-eight years after the Parinibbāna of the Sambuddha, the light-giving king of Truth. 43. He despatched a messenger to Sthapura to the (prince) called Sumitta, (with this message): „Come one (of you) quickly to us, to the most excellent island of Laṅkā; — 44. there is nobody to govern this kingdom after my death. I hand over to you this island which I have acquired by my exertions.“

X.¹⁾

1. The daughter of the Sakka prince Paṇḍu, the princess called Kaccānā, came over hither from Jambudīpa in order to preserve the dynasty. 2. She was crowned as the queen-consort of Paṇḍuvāsa; from this marriage eleven children were born: 3. Abhaya, Tissa, and Utti, Tissa, and Asela the fifth, Vibhāta, Rāma, and Siva, Matta together with Mattakala. 4. The youngest of them was a daughter known by the name of Cittā; because she fascinated the hearts of the men who saw her, she was called Ummādacittā (fascinating Cittā).

5. (Paṇḍuvāsa) arrived in Upatissagāma in the same year in which he was crowned. This king reigned full thirty years.

6. There were seven Sākiya princes, the grand-children of Amitodana, born in the family of the Lord of the world: Rāma, Tissa, and Anurādha, Mahāli, Dīghāvu, Rohana, Gāmaṇī the seventh of them.

7. The son of Paṇḍuvāsa, prince Abhaya by name, reigned immediately (after his father) twenty years. 8. The wise son of Dīghāvu, the clever Gāmaṇī, who attended Paṇḍuvāsa, cohabited with the princess Cittā. 9. In con-

1) This chapter belongs to the most fragmentary parts of the whole work. First is related the marriage of Paṇḍuvāsa and Kaccānā (vv. 1—4). After a stanza referring to the length of Paṇḍuvāsa's reign (v. 5), the names of Kaccānā's brothers are given who came over to Ceylon (see Mahāvamsa, p. 56). The following verses contain a short abstract of what is related at length in the Mahāvamsa, pp. 57 et seq.

sequence of that intercourse the prince called Paṇḍuka was born. Saving his life (from the persecutions of his uncles), (Paṇḍuka) resided in Dovārikamaṇḍala.

XI.

1. Abhaya's twentieth year having elapsed, Pakuṇḍa had completed his twentieth year. Pakuṇḍaka was crowned when the thirty-seventh year from his birth had elapsed. 2. After Abhaya's twentieth year Pakuṇḍaka lived as a robber; seventeen years later he put to death seven of his maternal uncles, and received the royal coronation in the town of Anurādhapura. 3. When ten years (of his reign) had elapsed and sixty years (of it) were still to follow, he fixed the boundaries of the villages and completely tranquillized (the country). 4. Enjoying sovereignty both over men and Yakkhas, Pakuṇḍa reigned during full seventy years. 5. The son of Pakuṇḍa was the prince called Muṭasīva; this king reigned sixty years over Tambapaṇṇi:

6. 7. There were then ten brothers, the sons of Muṭasīva: Abhaya, Tissa, and Nāga, Utti together with Mattābhaya, Mitta, Siva, and Asela, Tissa, and Kira completing the number of ten, and princess Anulā and Sīvalā, the daughters of Muṭasīva. 8. When eight years of Ajātasattu had elapsed, Vijaya came hither; after the fourteenth year of Udaya Vijaya expired. After the sixteenth year of Udaya they crowned Paṇḍuvāsa. 9. In the interval between the two kings Vijaya and Paṇḍuvāsa, Tambapaṇṇi was without a king during one year. 10. In the twenty-first year of Nāgadāsa, Paṇḍuvāsa died, and they crowned Abhaya in the twenty-first year of Nāgadāsa.

11. . . . seventeen years¹⁾; twenty-four . . .

12. In the fourteenth year of Candagutta the king called Pakuṇḍaka died; in the fourteenth year of Canda-

1) The first words of this fragment seem to refer to the interreign after Abhaya's death, which lasted seventeen years. The number of twenty-four I cannot explain.

gutta they crowned Muṭasiva. 13. Seventeen years had elapsed after the coronation of Asoka, then Muṭasiva died.

14. When seventeen years of that king (that is, Asoka) and six months of the next year had elapsed, in the second month of the winter season, under the most auspicious Nakkhatta of Asālhā, Devānampiya was installed in the kingdom of Tambapaṇṇi. 15. At the foot of the Chāta mountain three bamboo poles were to be found. (The first was) white like silver; its creeper shone like gold. 16. 17. There was also (the second), the flower pole, (whereon most beautiful,) delightful (figures) like the shapes of flowers (presented themselves), dark blue, yellow, red, pure white, and black; and so also (the third), the bird-pole on which birds (appeared), each with its natural colours, and also quadrupeds. 18. The eight descriptions of pearls (also presented themselves), viz. the horse pearl, the elephant pearl, the chariot pearl, the myrobalan pearl, the bracelet pearl, the signet pearl, the Kakubha pearl, the Sadisa (Pākatika?) pearl. 19. When Devānampiya had succeeded to the throne, (the people,) moved by the splendour of his coronation, brought the three kinds of gems from the Malaya country, the three bamboo poles from the foot of the Chāta hill, and the eight kinds of pearls from the sea-shore. 20. Great crowds brought in the space of seven days, in consequence of Devānampiya's merit, the gems which were produced in Malaya and which were worthy of a king. 21. When the king saw these costly, precious treasures, the unequalled, incomparable, wonderful, rare treasures, — 22. 23. he spoke with a heart full of joy: „I am high-born, noble, the chief of men; such is the reward of my righteous deeds; look at the treasures I have gained, which are worth many lacs and are produced in consequence of my merit. Who is worthy to receive the donation of these treasures, — 24. my mother or my father, a brother, relations, friends, or companions?“ Thus meditating the king remembered prince Asoka. 25. Devānampiyatissa and Dhammāsoka, the master of men, were both intimate friends, united by faithful

affection, though they never had seen each other. 26. „I have a dear ally, the ruler of Jambudīpa, the righteous Asokadhamma, a friend dear as my life. 27. He is worthy to receive from me the gift of these treasures, and I also am worthy to present unto him the treasure of these most precious ornaments (?). 28. Arise, my dear (?)¹), quickly take these treasures, go to Jambudīpa, to the city called Puppha(pura), and present these most precious treasures to Asoka, my ally.“

29. Mahāaritttha, Sāla, the Brāhmaṇa Parantapabbata, the astrologer Puttatissa, these four men were the messengers despatched by Devānampiya. 30. Devānampiya sent the three resplendent gems, the eight excellent pearls, and the three (bamboo poles which had the size of) chariot poles, besides a collection of the most precious chanks, together with many valuable objects. 31. The king sent his minister Sāla and his commander-in-chief Aritṭha, Parantapabbata, and his astrologer Puttatissa, who were delighted (?) (with this service).

32. (Asoka in return sent) a royal parasol, a ... of Sāra wood (?), a diadem, ear ornaments, water from the Ganges, and an (anointing) vase, a chank trumpet, and a palanquin, — 33. a right hand chank, a virgin, all that being worthy (?) of a royal coronation; a suit (a koṭi?) of clothes which are (cleansed by being passed through the fire) without being washed²), costly towels, — 34. most precious yellow sandal wood, and measures of rouge, yellow, and emblic myrobalan; and therewith he sent this message: 35. „The Buddha is the best among those who are worthy of presents, the Faith is the best of all things which refer to the extinction of the passions, and the Saṅgha is the best field of merit: these are the three best objects in the world of men and Devas. 36. To this (triad) I, the prince, pay my reverence for the sake of the highest bliss.“

1) The king addresses his nephew Aritṭha; see the Mahāvamsa, p. 69.

2) I have adopted Turnour's translation of „adhovimsam“ (Mahāvamsa, p. 70):

37. Those four messengers having sojourned five months (in Pāṭaliputta, departed,) taking away the presents sent by Aśokadhamma, — 38. and arrived in this island from Jambudīpa on the twelfth day of the increasing moon in the month of Vesākha. The requisites for the coronation having been sent by Aśokadhamma, — 39. they celebrated a second coronation of king Devānampiya. This second coronation took place on the full moon day of the month of Vesākha; — 40. one month after that day, on the full moon day of the month of Jetṭha, Mahinda arrived in this island from Jambudīpa together with his six companions.

Here ends the description of the things for the royal coronation.

XII.

1. The (monarch) called Asoka sent (to Devānampiya) a chowrie, a turban, a sword, a royal parasol, slippers, a diadem, a . . . of Sāra wood, an (anointing) vase, a right hand chank, — 2. a palanquin, a conch trumpet, water from the Ganges, a koṭi of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, — 3. a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nāgas, — 4. yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 5. (Besides he sent the following message:) „I have taken my refuge in the Buddha, the Dhamma, and the Saṅgha: I have avowed myself a lay pupil of the Doctrine of the Sakyaputta. 6. Imbue your mind also with the faith in this triad, in the highest religion of the Jina, take your refuge in the Teacher.“ 7. Doing honour (to Devānampiyatissa by) this (commission), Asoka the illustrious despatched the messengers to Devānampiya.

As soon as the messengers had departed, — 8. many Theras who possessed the great (magical) powers addressed Mahinda, in the most excellent Asokârâma, out of compassion for the country of Laṅkā, (as follows:) 9. „The time has come to establish the Faith in the island of Laṅkā; go, most virtuous one, convert the island of Laṅkā.“ 10. The wise and learned Mahinda, the enlightener of the island, having heard the speech of the Fraternity, consented together with his companions. 11. Adjusting his robe so as to cover one shoulder, raising his clasped hands, and saluting them with an inclination of the head, (he said:) „I go to the island of Laṅkā.“ 12. The (prince) called Mahinda became then the chief of that number; Itthiya and the Thera Uttiya, Bhaddasāla and Sambala, — 13. and the novice Sumana who was possessed of the six (supernatural) faculties and of the great (magical) powers, those five great Theras being possessed of the (same) six (supernatural) faculties and great (magical) powers, departing from the Asokârâma went forth together with their retinue. 14. Wandering from place to place they reached Vedissagiri. They sojourned as long as they liked in the monastery of Vedissagiri. 15. Thera (Mahinda), having instructed his mother (in the doctrine of) the refuges, the moral precepts, and the Uposatha ceremonies, made the inhabitants of the island firm in the true faith and in the religion.

16. (Once) in the evening, Thera Mahinda, the great teacher, retiring into solitude, reflected whether the time would be favourable or unfavourable (for the conversion of Laṅkā). 17. Perceiving the thought of the Thera, Sakka the chief of gods appeared to the Thera, and thus addressed him face to face: 18. „The time has come to thee, great hero, to convert Laṅkādīpa; go quickly to the best of islands out of compassion for created beings. 19. Go to the most excellent Laṅkādīpa, preach the Dhamma to created beings; proclaim the four Truths, release men from the fetters (of sin); — 20. make illustrious the doctrine of the supreme Buddha in Laṅkādīpa. Thy (advent)

has been foretold by the Chief (of the Faith); the fraternity of Bhikkhus has elected thee, — 21. and I shall do service to thee at thy arrival in Laṅkādīpa and perform all that is necessary; it is time for thee to depart.“ 22. Having heard the speech of Sakka, Mahinda, the enlightener of the island, reflected (thus): „Bhagavat has rightly prophesied about me, the fraternity of Bhikkhus has elected me, — 23. and Sakka has exhorted me; I shall establish the Faith; I will go to Tambapanni; subtle is the people of Tambapanni, — 24. (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them; I shall go to the island of Laṅkā.“ 25. Mahinda, the son of Asoka, who well knew the time and the season, having resolved to go to Laṅkā, told his companions (to come). Mahinda was the chief of that number; there were (then) his four fellow-pupils, — 26. the novice Sumana, and the lay-disciple Bhaṇḍuka. To these six men who were endowed with the six (supernatural) faculties, (Mahinda) who possessed the great (magical) powers, thus made known (his intention): 27. „Let us go now to the extensive, most excellent island of Laṅkā, let us convert many people and establish the Faith.“ 28. Expressing their assent (by exclaiming:) „Be it so“, they all were joyful. (They added:) „It is time, venerable sir, let us go to the mountain called Missaka; the king (Devānampiyatissa) is just leaving the town in order to hunt.“

29. Sakka, the chief of the gods, was delighted and addressed Thera Mahinda who had retired into solitude, with the following speech: 30. „Venerable sir, Bhagavat has given this prediction about thee: In future times the Bhikkhu Mahinda will convert the island, he will propagate the religion of the Jina, he will set on foot there the kingdom of Righteousness, he will deliver created beings from great pain, and will establish them on firm ground, he will act for the welfare of many people, for the joy of many people, out of compassion for the world, for the good, for the welfare, and for the joy of gods and men.“

31. Thus Bhagavat has indicated thee, and now, at the present time, the Thera and the Bhikkhus have charged thee with the conversion of the island. It is time, great hero, to convert the island; the hour has come, great hero, to convert the island; upon thee this task has devolved; bear this burden, convert Tambapāṇṇi, propagate the religion of the Jina. I am thy obedient pupil who gets up before thee and walks behind thee." 32. (Mahinda replied:) "I accept what Bhagavat, our Teacher, has said; I will save Tambapāṇṇi, I will show the light (to the island) and cause the splendour of the Jina to increase. (Tambapāṇṇi) is covered and enclosed by the overclouding darkness of ignorance and of (worldly) existence; it is ruined by envy and selfishness; it cannot rise from the delusions which are produced by the fault of idleness; it has entered on a wrong way and goes far astray from the true path; it is exhausted; high born people have become (as it were) people covered with sores, and have become (feeble like) Muñja or Babbaja grass. Tambapāṇṇi has entirely been subdued by obstacles and passions in consequence of the obscurity of error and of the darkness of ignorance and of (worldly) existence; it is covered, pervaded, veiled, overshadowed, and girt round with that great darkness, the obscurity of error. 33. I shall destroy the darkness of error and throw light on all Tambapāṇṇi, I shall cause to shine the religion of the Jina."

Being thus exhorted by Vāsavinda, the chief of gods, by such a speech, he rose up from his solitude, and having attained to the fullness of resolve, he thus asked for the assent of the fraternity of Bhikkhus: 34. "Let us go to Tambapāṇṇi; the people of Tambapāṇṇi are subtle; (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them, I shall go to the island of Lāṅkā."

35. Having resided thirty days on the delightful hill of Vedissa, (they reflected thus:) "It is now time to start; let us go to the best of islands." 36. They flew through the air from Jambudīpa, as the king of swans flies in the

air. Having thus risen, the Theras alighted on the best of mountains (Missaka). 37. To the east of the most excellent town (Anurādhapura), on the cloud-like mountain they stationed themselves, on the top of Missaka, as swans (alight) on the summit of a hill. 38. The (Thera) called Mahinda was then the chief of that fraternity; Itthiya, Thera Uttiya, Bhaddasāla, and Sambala, — 39. the novice Sumana, and the lay-pupil Bhaṇḍuka, all these possessing the great (magical) powers, were the converters of Tambapanni. 40. The Thera, rising into the air as the king of swans rises to the sky, stationed himself to the east of the most excellent town on the cloud-like mountain, — 41. 42. on the top of Missaka, as swans (alight) on the summit of a hill. At that time Devānampiyatissa, the son of Muṭasiva, was king and ruler of Tambapanni. The eighteenth year had elapsed since the coronation of Asoka, — 43. and full seven months since the coronation of Tissa, when Mahinda, twelve years (after his Upasampadā ordination), arrived in this island from Jambudīpa. 44. In the last month of summer, on the full moon day of the month Jetṭha, under the asterisms Anurādhā and Jetṭha, Mahinda at the head of his companions arrived on mount Missaka. 45. The king, going a hunting, (also) came to mount Missaka. A god who had assumed the form of an elk appeared to the king. 46. The king, seeing the elk, quickly rushed on him and running behind him he came to a place enclosed by hills. 47. There the Yakkha disappeared near the Thera; seeing the Thera sitting there, the king was frightened. 48. (The Thera reflected:) „As the king is alone, he shall see also me alone lest he should be frightened; when his troops have come up, then he may see the Bhikkhus (also).“ 49. There (Mahinda) saw the prince, the protector of the earth, who appeared like a wicked person, going to hunt; he called him by the name of that prince: „Come hither, Tissa“, thus he then addressed him. 50. (The king thought thus:) „Who is that solitary, bald-headed man without companion, wearing a yellow garment and wrapped in a mantle, who addresses

me in the language of non-human beings?" 51. (Mahinda replied:) „I whom you ask, o prince, o protector of the earth, am a Samana belonging to the world of men. We are Samanas, great king, pupils of the king of Truth; out of compassion towards thee we have repaired hither from Jambudipa." 52. The king laid aside his weapons and seated himself by the side (of Mahinda); having seated himself, the king exchanged greetings with words full of deep meaning. 53. Having heard the speech of the Thera, he laid aside his weapons; then he approached the Thera, exchanged greetings with him, and sat down. 54. Gradually the ministers and the troops also arrived; fourty thousand men in number they surrounded (the king and the Theras). 55. When the troops had come up, the king perceived the (other) seated Theras (and asked:) „Are there many other Bhikkhus, pupils of the universal Buddha?" 56. „There are many disciples of Buddha, versed in the threefold science, possessed of the (magical) powers, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatship."

57. After having ascertained by means of the Amba parable that this victorious king was a clever person (Mahinda) preached to him the most excellent Hatthipada Sutta. 58. When they had heard that most excellent (portion of the) Doctrine, these forty thousand men took their refuge (with Buddha), like a wise man in whose mind faith has arisen. 59. Then the king, glad, highly delighted and joyful, addressed the fraternity of Bhikkhus: „Let us proceed to the town, my capital." 60. Quickly (Mahinda) converted the pious, learned and wise king called Devanam(piya) together with his army. 61. Hearing what the kind said, Mahinda replied: „Go you, great king; we shall stay here." 62. When he had sent away the king, Mahinda, the enlightener of the island, addressed the fraternity of Bhikkhus: „Let us confer the Pabbajja ordination on Bhanduka." 63. Having heard what the Thera said, they all quickly turning their thoughts (to-

wards that object) examined the village boundary and conferred the Pabbajjā ordination on Bhaṇḍuka. At the same time he received the Upasampadā ordination and attained Arahatship.

64. The Thera standing on the top of the mountain said to the charioteer¹⁾: „Nay, a chariot is not suitable (to us); the Tathāgata has rejected (its use).“ 65. Having sent away the charioteer, the Theras who had subdued their senses and possessed the great (magical) powers, started through the air; as the king of swans (rises) to the sky. Descending from the sky, they alighted on the ground. 66. When the charioteer saw them who put on their under garments and dressed themselves in their robes, he joyfully went to tell the king. 67. When the king had (first) despatched the charioteer, he had thus addressed his ministers: „Erect a pavilion in the town within the precincts of the palace. 68. The princes and princesses, the queens, and the women of the harem who desire to meet them, may see the Theras who have arrived.“ 69. The high-born ministers, after having heard the speech of the king, constructed in the middle of the precincts of the palace a pavilion canopied with cloth. 70. A canopy was spread, a clean, white and spotless cloth; it was decorated with flags and shells, and adorned with white strips of cotton. 71. White sand was scattered, well mixed with white flowers; (such was) the white, decorated hall, similar to the snowy regions (of the skies). 72. Having decorated the hall with entirely white cloth and having made the floor level, they spoke to the king: 73. „The well constructed, beautiful hall, great king, is completed; choose now, Sire, seats which are suitable for ascetics.“ 74. At that moment the charioteer arrived announcing to the king: „A chariot, Sire, is not suitable for the Bhikkhu fraternity to sit down (therein). 75. O wonderful, Sire! all the Theras who possess the great (magical) powers, first remained behind me after having sent me away, (but now)

1) The king had sent his chariot the next morning for bringing the Theras to the town; see Mahāv., p. 81.

they have arrived before me. 76. A high seat and a great seat are not suitable for the Bhikkhus; order a carpet (for them); the Theras approach." 77. The king, delighted at hearing the speech of the charioteer, went forth to meet the Theras, and having saluted, he exchanged greetings (with them). 78. Taking the alms-bowls of the Theras and honouring them with perfumed garlands, the prince together with the Theras arrived at the gate of the royal palace. 79. The Thera, having entered the hall in the interior apartments of the king, saw the floor strewn (as above described) and the seat covered with cloth. 80. They sat down on the seats prepared for them which were covered with cloth. When they had seated themselves, the king gave them water, rice-gruel and food, — 81. and served to them with his own hands a most excellent meal. When the Thera had finished his meal and removed his hand from the bowl, — 82. (the king) addressed queen Anulā together with the women of the interior apartments: „You know the opportunity, queen; it is time to pay your respects to them (the Theras).“ 83. Queen Anulā, surrounded by five hundred girls, bowed to the Theras and honoured them to her heart's content. 84. Having approached the Theras and saluted them, she sat down. (Mahinda) preached to them the Dhamma; the great teacher exposed the fearful Peta stories, — 85. 86. the Vimāna stories, the Saccasamyutta. When they had heard that most excellent (portion of the) Doctrine, princess Anulā and her five hundred attendants, like a wise man (?) in whose mind faith has arisen, attained the reward of Sotāpatti; this was the first case of the attainment (of a stage of sanctification which occurred in Laṅkā).

XIII.

1. The whole crowd, the multitude of people who had not seen the Theras before, assembled at the gate of the royal palace and set up a great shout. 2. The king hearing the great noise . . . (asked:) „For what reason have

all these numerous people, has this great crowd assembled?" 3. (The ministers said:) "This great crowd, Sire, has assembled for seeing the Fraternity; as they did not obtain a sight (of them), they set up that great shout." 4. (The king replied:) "The palace is much too small for this multitude to place themselves therein; the elephant stables are not too small; (there) these crowds may see the Thera." 5. When (Mahinda) had finished his meal and gladdened (the king by preaching the Dhamma), he rose from his seat, left the royal palace, and went to the elephant stables. 6. In the elephant stables they prepared a magnificent couch; on that excellent couch Mahinda, the enlightener of the island, sat down. 7. Seated on that most excellent couch Mahinda, the chief of (that) company (of Bhikkhus), then preached the most excellent Devadûta Sutta. 8. Having heard that Devadûta discourse (which treats of) the most fearful (consequences of) former deeds, they were frightened and seized by great emotion, being terrified by the fear of hell. 9. When he saw that the people were oppressed by fear, he proclaimed the four Truths; at the end (of his discourse) one thousand men—attained (sanctification); this was the second case of the attainment (of sanctification which occurred in Laṅkā).

10. Leaving the elephant stables (he went forth), followed by a great crowd, delighting many people, as Buddha had done in Rājagaha. 11. The crowd left the town by the southern gate; there was a pleasure garden called Mahānandana, to the south of the town. 12. In (this) royal pleasure garden they prepared a magnificent couch; there the Thera sat down and preached the most excellent Dhamma. 13. There he preached the most excellent Bālapaṇḍita Suttanta. At that time one thousand created beings attained sanctification through the Dhamma. 14. 15. A great crowd then gathered in the Nandana pleasure garden; noble women and maidens, the daughters-in-law and the daughters of noble families crowded together in order to see the Thera. While he exchanged greetings with them, night had fallen. 16. (The king there-

fore addressed Mahinda:) „The Theras may pass the night here in the Mahānandana garden; it is too late for going hence to the distant dwelling in the mountains.“ 17. (Mahinda replied:) „The town which is filled with so many people, is too close by; in the night there will be a great noise; nay, let us go to that mountain which is like the palace of Sakka and well fitting for a retired existence.“ 18. (Tissa answered:) „There is a solitary garden of mine, the Mahāmeghavana, suitable for going and coming, not too far and not too near, — 19. easily accessible for people who want (to see you), by day not exposed to much noise, at night there is no noise at all. 20. It is well fitted for a retired existence, and suits ascetic people; it is endowed with prospects and shadow, it is beautiful, and produces flowers and fruits, — 21. it is well enclosed by a wall and well protected by towers at the gates. There is a well arranged royal gate in my delightful garden, — 22. a well constructed lotus-pond covered with white and blue lotuses, cold water in suitable reservoirs, which is sweetly scented by flowers. 23. So delightful is my garden, appropriate for (you) and the fraternity of Bhikkhus. There, o Thera, reside; have compassion on me.“ 24. Hearing what the king said, Thera Mahinda with his companions, surrounded by the host of ministers, proceeded then to the Meghavana garden. 25. Being invited by the chief of men, Thera Mahinda, the great teacher, entered the suitable Mahāmeghavana garden. In that garden, in the royal pavilion, the Thera, the great teacher, passed the night.

26. On the second day the king again visited the Theras. Having bowed to them, he spoke thus to the Theras: 27. „Have you had a good night's rest? do you find this residence comfortable?“ (The Theras replied:)

The dwelling is solitary, well fitting the season, agreeable to lie in for men, — 28. convenient for a retired existence and desirable.“ The king, delighted by that speech, rejoicing and excited, — 29. he the ruler of the earth, took a golden vessel and dedicated the garden (to the Frater-

nity). Raising his clasped hands, he pronounced the following words: 30. „Here, venerable Sir, I give up the beautiful Mahāmeghavana garden to the Fraternity of the four quarters of the world; accept it.“ 31. Mahinda, the enlightener of the island, hearing what the chief of men said, accepted the garden for the sake of the construction of a monastery for the Fraternity. 32. At the moment when the Mahāmeghavana garden was given and accepted, the earth began to quake, and again and again thunder (was heard). 33. The chief of men called Tissa bestowed it on the Fraternity; they turned the Mahāmeghavana garden into (a monastery called) the Tissārāma. 34. The Mahāmeghavana was the first Ārāma, worthy of the Religion, which Devānampiya bestowed on the Fraternity. 35. Then the earth quaked, a horror-exciting portent. All people and the king, being terrified, asked the Theras (about the reason of that earth-quake). 36. „This is the first monastery in the most excellent island of Laṅkā; the reason of this first earth-quake is that the Faith has been established here.“ 37. Witnessing that astonishing, terrifying miracle, they all waved their garments, as nothing of the kind had been experienced in the town. 38. Thence the rejoicing king in whose mind wisdom had arisen, raising his clasped hands, presented many flowers to Mahinda, the enlightener of the island. 39. The Thera accepted the flowers and threw them down in one place; then the earth again quaked; this was the second earth-quake. 40. Witnessing this miracle also, the royal retinue together with the people of the kingdom shouted; this was the second earth-quake. 41. The delighted king who rejoiced still more, (then asked:) „Satisfy my desire (to learn the reason of) this second earth-quake.“ 42. „The Fraternity will (here) perform its business which is irreproachable and worthy of the Faith. At this very spot, o great king, will be the consecrated enclosure.“ 43. The king, still more delighted, presented flowers to the Thera; the Thera accepted the flowers and threw them down on another spot, then the earth quaked again; this was the third

earth-quake. 44. (The king asked:) „What is the reason, o great hero, of this third earth-quake? Satisfy all my wishes, tell me, you are well experienced.“ 45. „On this spot will be the bath-house with a tank; here the Bhikkhus always will fill the bath.“ 46. Devānampiya, filled with high joy and delight, presented full-blown jasmine flowers to the Thera. 47. The Thera accepted the flowers and threw them down on another spot. Then the earth quaked again. This was the fourth earth-quake. 48. Witnessing that miracle, the great crowds who had assembled, raising their clasped hands, paid reverence to (the Thera) who possessed the great (magical) powers. 49. The king, glad and delighted, quickly asked: „What is the reason, o great hero, of this fourth earth-quake?“ 50. „The descendant of the Sakyas, the great hero, was enlightened regarding the whole Truth near the Assattha tree; (there) he became the highest Buddha. That tree will be established on this very spot in this most excellent island.“ 51. Hearing that, the king, glad, joyful, and excited, presented most excellent jasmine flowers to the Thera. 52. The Thera accepted the flowers and threw them down on the ground; at that moment also the earth quaked; this was the fifth earth-quake. 53. Witnessing that miracle also, the royal retinue together with the people of the kingdom shouted and waved their garments. 54. (The king asked:) „What is the reason, o great sage, of the fifth earth-quake? Tell me this matter, if that is consistent (?) with your pleasure and will.“ 55. „Each fortnight they will here recite the Pāṭimokkha; on this very spot the Uposatha hall will stand.“ 56. (The king) presented beautiful flowers to the Thera also in another place; the Thera accepted the flowers and threw them down on that spot. Then the earth quaked again; this was the sixth earth-quake. 57. Witnessing this miracle also, the crowds who had assembled, joyfully thus addressed each other: „Here a Vihāra will stand.“ 58. The king who was still more delighted, said to the Theras: „What is the reason, o great Sage, of the sixth earth-quake?“ 59. „As long as in fi-

ture times the alms due to the Fraternity (will be distributed), the assembled Fraternities of Bhikkhus will receive them, o great king, on this very spot." 60. Hearing the Thera's speech, the delighted king presented most beautiful flowers to the Thera. 61. The Thera accepted the flowers and scattered them on another spot; then the earth quaked again; this was the seventh earth-quake. 62. Witnessing this miracle, the whole royal retinue and the people of the kingdom waved their garments, when the ground of the earth quaked. 63. (The king asked:) „What is the reason, o great sage, of the seventh earth-quake? Explain it, o great sage, satisfy the desire of the multitude." 64. (Mahinda replied:) „As long as learned people will reside in this monastery, the refectory and the dinner hall will be on this spot."

XIV.

1. Having heard the speech of the Thera, the king was still more delighted. Not accepting the Campaka flowers (offered to him by the gardener), he presented them to the Thera. 2. The Thera threw down the Campaka flowers on the ground; then the earth quaked again; this was the eighth earth-quake. 3. Witnessing this miracle, the royal retinue and the people of the kingdom shouted and waved their garments. 4. (The king asked:) „What is the reason, o great hero, of the eighth earth-quake? Explain it, o great sage, we listen to your speech?" 5. 6. „The relics of Tathâgata's body consist of eight Dona-measures, men possessed of magical power will convey hither one Dona, o great king, and deposit it at this very spot, and erect (here) a resplendent Thûpa which will be the means whereby hearts will be touched and many people will be converted." 7. The whole crowd that had assembled, the royal retinue and the people of the kingdom shouted at the quaking of the great earth.

8. (The Thera) resided (during the next night) in the Tissârâma, and when the night had passed, he put on

his under garment and wrapped himself in his robe; — 9. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 10. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 11. 12. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the palace and the town by the southern gate. He then preached in the Nandana garden the most excellent Aggikkhandha Suttanta. There one thousand men attained sanctification. 13. Having preached the true Faith and having delivered many created beings (from their sinful condition); the Thera rose from his seat and resided again (during the next night) in the Tissārāma. 14. Having resided there during the night, when the night had passed, he put on his under garment and wrapped himself in his robe; — 15. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 16. He entered the royal palace and sat down on a seat; there he took his meal and cleansed his bowl with his hand. 17. 18. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the most excellent Nandana garden, he preached there the beautiful Suttanta of the Āsivisa parable. At the end (of this sermon) one thousand men attained sanctification; (this was) the fifth case of the attainment of sanctification (which occurred in Laṅkā). 19. Having preached the true Faith and awakened created beings, he rose from his seat and went to the Tissārāma.

20. The king was greatly delighted at the eight-fold (?) earth-quake; glad, rejoicing and satisfied the king thus addressed the Theras: 21. „The monastery has been firmly established, an excellent resting-place for the Fraternity. (Your) Abhiññāpadaka meditation, venerable Sir, (has caused) this great earth-quake.“ 22. (The Thera replied:) „By this alone, o king, the rest-house for the Fraternity has not yet been firmly established; the Tathāgata

has instituted (the ceremony) called the determination of boundaries. 23. 24. Having defined on all sides by the eight classes of landmarks the boundaries within which all Bhikkhus are considered as one section, and (having decreed about) not parting with the three robes¹⁾, all the sections (of the Fraternity) assemble and vote on their affairs. A place enclosed by boundaries which have been fixed in that way, is called one community. (Then) the monastery is well established, and the rest-house duly founded." 25. (The king answered:) „My sons and wives together with my ministers and my retinue, all have become your lay pupils and have taken for all their life their refuge (in the Faith). 26. I ask you, great hero, do what I say; let the whole multitude (of the town's-people) reside on the ground included by the boundaries. 27. Here always they will find a defence through the protecting power (?) of charity and compassion." (Mahinda said:) „Determine you the limits, o king, as you like; — 28. the limit being given, the Fraternity will settle the boundaries." Mahāpaduma and Kuñjara, the two state-elephants, — 29. were first harnessed to a golden plough in Koṭṭhamāla. The great army consisting of four hosts (proceeded), and together with the Theras the king, — 30. the destroyer of his enemies, made a furrow with the golden plough. (During this progress there were seen) adorned full vases, beautiful flags of different colours, — 31. triumphal arches decorated with various flowers and flags, garlands (?), and many burning lights (?). (Thus the king) ploughed with the golden plough. 32. For the sake of the conversion of many people, the prince together with the Theras, turning his right hand towards the city, walked around it and came to the bank of the river. 33. Drawing (?) the furrow which indicated the line of the great boundary, on the ground with the golden plough, he then (?) arrived (again) at Koṭṭhamāla. 34. The two ends of the furrow having been united in the presence of

1) See the rules about the definition of boundaries and about the „*tiḍḍi-vareṇa avippavāsa*", *Mahāvagga*, II, 6—19

a great crowd, the earth quaked; this was the first earthquake. 35. Witnessing that miracle, the whole royal retinue together with the people of the kingdom joyfully said to each other: „There will be a monastery within the boundary.“ 36. The ruler Devānampiya indicated to the Theras how far they had fixed the marks of the boundary line, of the enclosure, (and spoke thus:) 37. 38. „As the preparatory ceremonies for fixing the boundary and the enclosure have been performed, may the Thera now out of compassion for me settle the limits, in order to establish firmly the Vihāra which will be suitable for the fraternity of Bhikkhus.“ Having heard what the king said, Mahinda, the enlightener of the island, — 39. thus addressed the fraternity of Bhikkhus: „O Bhikkhus, let us fix the boundary.“ Under the constellation of Uttarāsāḥā the whole Fraternity assembled. 40. Having determined the extent of the sacred enclosure, (Mahinda) who was gifted with (supernatural) vision, fixed the boundary within which the Bhikkhus were to be considered as one section. Having firmly established the most excellent Tissārāma monastery, — 41. he resided (during the next night) in the Tissārāma, and when the night had passed, he put on his under garment and wrapped himself in his robe; — 42. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms, he came to the gate of the palace. 43. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 44. Having finished his meal and gladdened the king (by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the Nandana pleasure garden, — 45. he then preached the Āsivisūpama Suttanta, the Anamataggiya Sutta, and the incomparable Cariya Piṭaka; — 46. he also repeatedly propounded the Gomayapiṇḍaovāda and the Dhammacakkappavattana in that same place, in the Mahānandana garden. 47. 48. These Suttantas he preached during (those) seven days, and (in this time) Thera Mahinda, the enlightener of the island, delivered eight thousand and five

hundred people from the terrors (of sin). Having resided in the Tissârâma together with his companions something less than a month, -- 49. he thus addressed all the townsmen on the full-moon day of Âsâlha, when the time of Vassa had approached: „The time of Vassa is near.“

Here ends the acceptance of the Mahāvihâra.

50. Having arranged his sleeping-place, Mahinda, the enlightener of the island, took his alms-bowl and his robe, and left the Tissârâma. 51. He put on his under garment and wrapped himself in his robe; then he took his alms-bowl and entered the town, the capital. 52. Going about in quest of alms, he came to the gate of the palace. He entered the royal palace, and (there the Theras) sat down on the becoming seats. 53. There (Mahinda) took his meal and cleansed the bowl with his hand; (then) he preached the Mahâsamaya Suttanta in order to exhort (the king). 54. Having exhorted the king, Mahinda, the enlightener of the island, rose from his seat and departed without taking leave. 55. The great teacher left the town by the eastern gate, and sending back all people he proceeded to the (Missaka) mountain. 56. The ministers were filled with anxiousness, and announced to the king: „All the great Theras, Sire, have gone to the Missaka mountain.“ 57. The king, frightened at this news, ordered the horses quickly to be put to the chariot. The prince taking the queens with him, quickly ascended the chariot. 58. Thera Mahinda together with his companions had proceeded to the foot of the mountain. There was a lake called Nâgacatukka, situated amidst the rocks; after bathing at that place and drinking (the water of that lake), he ascended the summit of the mountain. 59. The prince who profusely perspired in consequence of his great haste, saw from afar the Thera, standing on the summit of the mountain. 60. Leaving the queens in the chariot, the prince descended from the chariot, approached the Theras, saluted, and addressed them thus: 61. „Why, great hero, have you left the delightful kingdom, myself, and the

people, and retired to this mountain?" 62. (Mahinda replied:) „Here we shall spend, three full months, the Vassa which Tathāgata has allowed to begin earlier or later"¹). 63. (The king replied:) „I do everything that is required for the comfort of the Bhikkhu fraternity; have compassion on me, and instruct me." 64. „The Bhikkhus have been permitted by Buddha to begin the Vassa in a village as well as in the forest, (provided they) dwell in a room with shut doors." 65. „I have understood what you have said, the whole sense with its reasons; this very day I shall erect a residence suitable for the Vassa." 66. The illustrious monarch who had reached the full perfection attainable by a layman, looked out (for a place), and dedicated (it) to the Theras, (saying:) „Reside here out of compassion; — 67. well, venerable Thera, take possession of these rock-cut cells (and of this) Ārāma. In order to establish firmly the Vihāra, fix the boundary, great Sage."

68. 69. The son of the king's sister, renowned by the name of Mahāriṭṭha, and also fifty-five illustrious noblemen approached the king, saluted him, and said: „We all desire to receive the Pabbajjā ordination from that man endowed with highest wisdom; — 70. 71. we will embrace a life of holiness; give us your consent, Sire." Hearing what they all had said, the delighted king, the ruler of the earth, approached the Theras, and thus addressed (Mahinda): „(There are) fifty-five chiefs with Mahāriṭṭha at their head; confer on them personally the Pabbajjā ordination, great hero; I give my consent." 72. Hearing the king's speech, Mahinda, the enlightener of the island, thus addressed the Bhikkhu fraternity: „Let us fix the boundary, o Bhikkhus." 73. (The Theras), in order to establish firmly the Vihāra, consecrated the boundary within which all Bhikkhus were to be considered as one section, and the enclosure (?), and proclaimed the decree about not parting with the three robes. 74. Having fixed the

1) See Mahāvagga, III, 2, 2.

inner and the outer boundary at the Tumba enclosure, Mahinda, the enlightener of the island, proclaimed the (extent of) the great boundary. 75. The (Thera) who^s was gifted with (supernatural) vision, consecrated the whole enclosure and the boundary, and firmly established the second monastery which was situated on the Tissapabbata. 76. After having consecrated the boundary on the mountain precisely on the full-moon day of the month Āsāḷha, on the Uposatha day, under the constellation of Uttarāṣāḷhā, — 77. he conferred the Pabbajjā ordination on Mahāritṭha who was the first person (who received it) in this second enclosure; at the same time he conferred the Upasampadā ordination on this prince who belonged to the royal family of Tambapaṇṇi. 78. At the same time (those) fifty-five (other noblemen received) the Pabbajjā and Upasampadā ordinations.

In the first Ārāma thirty-two consecrated enclosures were established; — 79. thirty-two in the second Ārāma, in the monastery of the Tissa mountain. The other small Ārāmas contained one enclosure each. 80. The Ārāma and the monastery being founded on that most excellent mountain, sixty-two persons, who were all Arahats, entered on the Vassa residence; this was the first time (that this event occurred in Laṅkā).

Here ends the acceptance of the Cetiya mountain.

XV.

1. (Mahinda said to the king:) „In the first month of the summer, on the full moon, on the Uposatha day, we have come hither from Jambudīpa; we have dwelt on this most excellent mountain. 2. During five months we have not left the Tissārāma nor the mountain; now we will go to Jambudīpa; permit it, o lord of charioteers.“ 3. (The king replied:) „We serve you with food and drink, with clothes and dwelling-places; the whole people has taken refuge (in the Faith); what causes you dissatisfaction?“ 4. (Mahinda said: „We have no object here

to which we may pay respect by) salutations and by rising from our seats, or by raising our clasped hands, and by respectful contemplation. For a long time, o great king, we have not seen the Sambuddha, the highest among men." 5. (The king answered:) „Verily I have understood you, venerable sir; I will erect a most excellent Thûpa; find you out a suitable place (?); I will build a Thûpa in honour of the Teacher."

6. (Mahinda gave the following order to Sumana:) „Go, chief Sumana; repair to Pâtaliputta, and address thus the righteous king Asoka: 7. „Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher." 8. Learned (Sumana) who was versed in the scriptures, a powerful, eloquent speaker, who had reached the perfect possession of (magical) power, who was firm and well grounded (in the Faith), — 9. took his alms-bowl and his robe, and instantly departed from the mountain. According to the truth he thus addressed king Dhammâsoka: 10. „Hear, great king, the message which my teacher sends you. Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher." 11. Having heard this speech, the rejoicing and excited king filled the alms-bowl with relics, (saying:) „Quickly depart, pious man." 12. The powerful, eloquent speaker then took the relics, rose into the air and repaired to Kosiya (Indra). 13. The eloquent man having approached Kosiya thus addressed him: „Hear, great king, the message which my teacher sends you. 14. King Devânam-piya has been converted to the faith of Buddha; grant to him a most excellent relic; he is going to erect a splendid Thûpa." 15. Having heard his speech, Kosiya rejoicing gave him the right collar-bone (of Buddha, saying:) „Quickly depart, pious man." 16. The novice Sumana, leaving Kosiya and taking away the right collar-bone, descended on the most excellent mountain (Missaka). 17. The

wise man who was filled with modesty, fear of sin, and reverence, despatched by the king of Theras, placed himself on the most excellent mountain. 18. The king together with his brothers, at the head of a great army, and accompanied by the most excellent Bhikkhu fraternity, then went to meet the relics of the highest Buddha. 19. 20. On the day of the full moon of the month Kattika, on the day of the Cātumāsa festival, the great hero arrived. (The dish with the relics) was placed on the frontal globe of the (state) elephant. 21. (The elephant) roared, like a struck gong; at that moment the earth quaked, when the Sage in the neighbourhood (of the mountain) approached. 22. The sound of the chanks and the roll of the drums mixed with the boom of the kettle-drums (was heard). The prince escorting (the relic) paid reverence to the highest of men. 23. The noble elephant turning westward proceeded together with the foot soldiers; he then entered the town by the eastern gate. 24. Men and women (there) offered various perfumes and garlands. The most excellent elephant leaving (the town) by the southern gate, 25. proceeded to the very spot which teacher Kakusandha, Konāgamana and Kassapa, the old Sages, formerly had visited. 26. When the most excellent elephant had proceeded to that hill, the chief of men (there) deposited the relics of Sakyaputta. 27. At the moment when the relics were placed (there), the gods expressed their delight, and the earth began to quake in an astonishing, terrifying manner. 28. (The king) with his brothers, gladdening the ministers and the people of the kingdom (by his order), caused the bricks for the Thūpa to be manufactured.

29. The noblemen paid singly their reverence to the most excellent Thūpa; the highly precious relics which shone like a light, were covered with excellent gems. 30. (There were) white (?) canopies, separate canopies, covers (?), various (?) canopies, suitable ornaments, beautiful chowries. 31. Near the Thūpa a brilliancy spread in all directions over the four quarters from the lamps, like

the brilliancy of the rising sun. 32. Cloths brilliant with various colours were spread (?), and above (the Cetiya?) shone like (?) the cloudless sky. 33. A canopy covered with gold, which was encircled by (ornaments) made of gems and by most precious crystal, and adorned by gold sand

(Mahinda related to the king the story of the relics of the three former Buddhas:) 34. „Here Sambuddha Kakusandha, chief of men, surrounded by forty thousand (Bhikkhus who were holy) like (himself), looked (over this island). 35. The Buddha, gifted by (supernatural) vision, moved by compassion, looked on created beings, and on the suffering men in Ojadipa, Abhayapura. 36. In Ojadipa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 37. Accompanied by forty thousand Bhikkhus he repaired to Ojadipa, resembling the rising sun. 38. (The Buddha's name was) Kakusandha, (that of the chief Thera) Mahadeva, the mountain (was called) Devakûta; (there reigned in the island of) Ojadipa, (in the town of) Abhayapura, a prince named Abhaya. 39. The well constructed town which was worth seeing, delightful, and pleasant, was situated near the Kadambaka river. 40. (At that time there raged in the island) a fearful epidemic fever called Punnakanaraka; the people were in a state of affliction like fishes in a net. 41. In consequence of the power of the Buddha the fever ceased. When (the Buddha) had preached the Truth which delivers from death, and had established the Faith of the Jina, — 42. eighty-four thousand men attained sanctification. At that time the monastery was the Paṭiyārāma, and (the Cetiya was) the Dhammakarakacetiya (Cetiya where the drinking vessel of the Buddha is preserved). 43. Mahadeva accompanied by one thousand Bhikkhus, remained (there), and the Jina, the highest being, himself departed from that place.

44. Here Sambuddha Konāgamana, the great Sage, accompanied by thirty thousand Bhikkhus, looked (over the island). 45. The Sambuddha gifted with (supernatural) vision, diffused his compassion through ten thousand worlds; the great hero looked on the suffering people of Varadīpa. 46. In Varadīpa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 47. Accompanied by thirty thousand Bhikkhus the Sambuddha repaired to Varadīpa, resembling the rising sun. 48. (The Buddha's name was) Konāgamana, (that of the chief Thera) Mahāsumana, the mountain (was called) Sumanakūṭa; (there reigned in the island of) Varadīpa, (in the town of) Vaddhamāna, a prince named Samiddha. 49. 50. At that time the island suffered from a drought; there was a famine ... When the created beings were afflicted by the famine like fishes in shallow water, abundant rain fell, when the Omniscient had arrived; the country became prosperous; he brought consolation to many people. 51. To the north of the town which was situated near the Tissatalāka, there was the Uttarārāma monastery; (the Cetiya at that time was) the Kāyabandhanacetiya (Cetiya where the girdle of the Buddha is preserved). 52. Eighty-four thousand men attained sanctification. When the Truth which delivers from death, had been preached, — 53. Mahāsumana, similar to the rising sun, accompanied by one thousand Bhikkhus, remained (there), and the great hero himself, the highest being, departed.

54. Here Sambuddha Kassapa, the ruler of the world, accompanied by twenty thousand Bhikkhus, looked (over the island). 55. Omniscient Kassapa looked down on the world of men and gods, and discerned by the pure vision of the Buddhas the beings who were to attain (supreme) knowledge. 56. Omniscient Kassapa, the receiver of offerings, diffusing (the rays of) his high compassion, perceived the furious contest (between king Jayanta and his brother Samiddha), . 57. and by the power of the rays

of his Bodhi, as the sun (awakens) the lotuses, he saw many beings in the island of Maṇḍadīpa who were to attain (supreme) knowledge. 58. „I shall go to Maṇḍadīpa and cause the Religion to shine there; I shall produce there high splendour like that of the moon in the darkness (of the night) 59. Surrounded by multitudes of Bhikkhus the Jina proceeded through the air; resembling the rising sun he repaired to Maṇḍadīpa. 60. (The Buddha's name was) Kassapa, (that of the chief Thera) Sabbananda, the mountain (was called) Subbakūṭa, the name of the town was Visāla, that of the prince was Jayanta. 61. To the east of the town which was situated near the Khema tank, there was the Pācīnārāma monastery; (the Cetiya at that time was) the Dakasātika Cetiya (Cetiya where the rain-cloak of the Buddha is preserved). 62. The Sambuddha, after having comforted and reconciled the (two) brothers, preached the Truth which delivers from death, and established the Faith. 63. When the Truth which delivers from death, had been preached, and the doctrine of the Jina had been established, eighty-four thousand men attained sanctification. 64. Glorious Sabbananda, surrounded by one thousand Bhikkhus, remained in Maṇḍadīpa; the ruler of the world departed.

65. Here (also stood) the Sambuddha who has appeared in the world (in the present age), the ruler of the world. „Out of compassion for the living I will save created beings.“ 66. The Sambuddha, the chief of the world, the highest among men, looked on the great armies of Nāgas which had assembled, ready for a battle. 67. The Serpents emitted smoke and flames, they raged, they spread great horror, they were destroying the great island. 68. (The Buddha) went alone (to the island:) „I shall go to the most excellent island; I shall pacify the two Serpents, the uncle and the nephew.“ 69. This Sambuddha was called Gotama; (it was) on the mountain called Cetiya(pabbata); there reigned in the delightful town called Anurādhapura a prince named Tissa. 70. In Kusinārā, in the Upavattana of the Mallas, the holy Sam-

buddha reached complete Nibbāna by the destruction of the substrata (of existence). 71. (He at that time foretold:) „Two hundred and thirty-six years will elapse; then (a Thera) called Māhinda by name will cause the splendour of the Religion to shine (in Laṅkā). 72. In the south of the town, at a delightful place (will be) a beautiful Ārāma called the Thūpārāma. 73. At that time the island (will be known) by the name of Tambapanni; they will deposit a relic of my body in that most excellent island.“

74. The queen called Anulā was a believer in the Buddha, the Dhamma, and the Fraternity; she confessed the true doctrine, and put away the desire of existence. (She expressed to the king her desire of being admitted into the Order.) 75. Having heard what the queen said, the king addressed the Thera thus: („Queen Anulā) believes in the Buddha, the Dhamma, and the Fraternity; she confesses the true doctrine, — 76. and puts away the desire of existence. Confer the Pabbajjā ordination on Anulā.“ (Māhinda replied:) „It is not permitted to Bhikkhus, o great king, to confer the Pabbajjā ordination on women; — 77. my sister Saṃghamittā, o king, shall come hither. She will confer the Pabbajjā ordination on Anulā and will release her from all fetters. 78. Wise Saṃghamittā and clever Uttarā, Hemā and Māsagallā, Aggimittā, chary of speech, Tappā and Pabbatacchinnā, Mallā and Dhammadāsiyā, — 79. these Bhikkhunīs who are free from desire and firm, whose thoughts and wishes are pure, who are firmly established in the true Dhamma and Vinaya, — 80. who have subdued their passions, who have their senses under control and have attained (perfection), who possess the three-fold science and know well the (magical) powers, who are well grounded in the highest bliss, will also come hither.

81. (Devānampiya) sat down, surrounded by his ministers, and deliberated (about inviting princess Saṃghamittā). Having sat down in order to hold a council (about

this matter), he thus addressed the ministers . . . 82. Prince Ariṭṭha, having heard what the king said, — 83. and having heard the speech of the Thera and received his commission, respectfully saluted his uncle (?) and departed in the northern direction.

84. 85. Having established their residence in a certain quarter of the town, the noble ladies, five hundred virgins, queen Anulā at their head, all high-born and illustrious, having undertaken to observe the ten moral precepts, all this multitude late and early surrounded Anulā.

86. (Ariṭṭha) having proceeded to a sea-port went on board a great ship; when he had crossed the sea and reached the shore he stood (on dry ground). 87. The powerful minister (then) crossed the Viñjha range; having arrived at Pāṭaliputta, he presented himself to the king. 88. (Ariṭṭha thus addressed Asoka:) „Your son, Sire, your offspring, o great king Piyadassana, Thera Mahinda has sent me in your presence. 89. King Devānampiya, your ally, o Piyadassana, who is converted to Buddha, has sent me in your presence.“ 90. (Then) the great Sage (went to Saṃghamittā and) communicated to her the message of her brother: „The royal virgins, o Saṃghamittā, and princess Anulā, — 91. all look to you for the Pabbajjā ordination.“ Wise Saṃghamittā, when she had heard the message of her brother, — 92. quickly went to the king and thus addressed him: „Give your consent, great king; I shall go to the island of Lāṅkā; — 93. the great Sage has communicated to me the message of my brother.“ (Asoka replied:) „Your sister's son Sumana and my son, your elder brother, — 94. being gone, prevent, dear, that you, my daughter, should go also.“ (Saṃghamittā replied:) „Weighty, o great king, is my brother's command. 95. The royal virgins, o great king, and princess Anulā, they all look to me for their Pabbajjā ordination.“

XVI.

1. The prince (Asoka) fitted out a great army consisting of four parts, and then went forth, taking with

him a branch of the Bo tree of the Tathāgata. 2. Having passed through three kingdoms and the Viñjha range, having passed through the great forest, the prince came to the ocean. 3. The great four-fold army with the Bhikkhuni congregation at its head (?), proceeded to the great sea, carrying the excellent Bo tree. 4. When (the Bo branch) was carried to the sea, on high the musical instruments of the gods (were heard,) and below those of men, the instruments of men from all four quarters. 5. Prince Piya-dassana bowing paid his reverence to the Bo tree, and spoke thus: 6. „Learned, possessed of (magical) power, virtuous, most firm . . .“ 7. The prince then (when the Bo branch had been despatched) wept, shed tears, and looked (on the parting vessel). Then he returned and came to his residence.

8. The Nimmita Nāgas in the water, the Nimmita Devas in the heavens, the Nimmita Devas in the tree (itself), and (the Nāgas) of the Nāga world, — 9. they all surrounded the most excellent branch of the Bo tree which was carried away. The wild Pisācas, the Bhūtas, Kumbhaṇḍas, and Rakkhasas, these non-human beings surrounded the branch of the Bo tree as it approached. 10. The Tāvatiṃsas and Yāmas and also the Tusita gods, the Nimmānarati gods and the Vasavatti gods — 11. (were) glad, joyful and delighted, when the Bo branch approached. And all the Tettiṃsa Devapūttas with Inda as their leader, — 12. 13. snapped their fingers and laughed when the Bo branch approached. The four (divine) Mahārājas of the four quarters (of the horizon), Kuvera and Dhataratṭha, Virūpakkha and Virūlhaka, surrounded the Sambodhi tree which was carried to the island of Laṅkā. 14. Mahāmukhas and kettle-drums, Divillas (?), leather-covered drums, and tabors (resounded); the gods joyfully shouted „Sādhu“ when the Bo branch approached. 15. Pāricchattaka flowers, celestial Mandārava flowers, and celestial sandal powder rained through the air, and the gods did homage to the Bo branch when it approached. 16. The gods offered on the ocean to the Bo tree of the Teacher

Campaka flowers, Salla, Nimba, Nāga, Punnāga, Ketaka flowers. 17. The Nāga kings, the Nāga princesses, the young Nāgas, great crowds, left their residence and showed honour to the excellent Bo branch. 18. The Nāgas, dressed in garments of various colours and wearing ornaments of various colours, joyfully sported around the great Bodh. on the ocean (shouting:) „Hail to us.“ 19. 20. The Nāgas offered to the Bo branch on the glittering ocean red, white and blue lotuses of various kinds, Atimutta of honey-sweet scent, Takkārīka and Kovilāra flowers, trumpet flowers, and quantities of Bimbajāla flowers, Asoka and Sāla flowers mixed with Piyangu. 21. The delighted Nāga virgins, the joyful Nāga kings, (all the) Nāgas joyfully sported around the Bo branch which was carried along, (shouting:) „Hail to us.“ 22. There the ground consisted of gems, and was covered with pearls and crystals; there were gardens and tanks adorned with various flowers. 23. Having remained there seven days, (the Nāgas) together with gods and men paid honour to the excellent Bo branch on its departure from their residence. 24. The Nāga virgins and the gods, surrounding the Sambodhi branch, (offered) strings of garlands and flower wreaths, and waved their garments. 25. The gods sported around the Bodhi which was carried along, (shouting:) „Hail.“ Pāricchattaka flowers, celestial Mandārava flowers, and celestial sandal powder rained through the air. 26. The Nāgas, Yakkhas, and Bhūtas, together with gods and men, surrounded the Sambodhi branch which was carried along on the ocean. 27. There, surrounding the Bo branch, they danced, sung, played (instruments), laughed, and snapped the fingers of both hands. 28. The Nāgas, Yakkhas, and Bhūtas, together with gods and men, when the most excellent Bodhi was carried along, exclaimed: „Oh auspicious event, hail.“ 29. Beautiful Nāgas of brilliantly blue colour, holding flags, praised the most excellent Bodhi which was being established in the island of Lankā.

30. Great crowds, the prince with the queens, left the delightful (town of) Anurādhapura, and went to meet

the Sambodhi tree. 31. The prince together with his sons surrounded the Sambodhi-tree; they offered scented garlands and most excellent perfumes (?). 32. The streets were well swept and offerings were prepared. When the Bodhi was established, the earth quaked.

33. The king appointed eight (persons of each class?) and the chiefs of each of eight warrior clans (?) to be Bodhi guards (?), for the custody of the most excellent Bodhi. 34. He fitted them out with great state, and bestowed on them beautiful ornaments of every description; out of reverence for the Bo branch he ordered sixteen great lines to be traced on the ground (?)¹). 35. Then he caused also pure white sand (?) to be scattered on that spot where the great lines had been drawn. He appointed one thousand families ... 36. He bestowed on them golden drums for the performance of the rites of royal coronations and other festivals. He gave (to them) one province and erected (for them) the Candagutta (palace?) — 37. (and) the Devagutta palace, (and) duly (bestowed on them) land donations (?); to other families he gave the revenue of villages.

38. The five hundred high-born, illustrious virgins of the royal court who were free from passion and steadfast, all received the Pabbajjā ordination. 39. The five hundred virgins who surrounded Anulā, who were free from passion and steadfast, all received the Pabbajjā ordination. 40. Prince Aritttha, released from the chain of fear, received the Pabbajjā ordination according to the doctrine of the Jina, together with five hundred companions. All these persons attained Arahatsip and full perfection in the doctrine of the Jina. 41. In the first month of the winter season, when the tree was full of blossoms, the great Bo branch was brought (hither-) and established in Tambapanni.

1) If my translation of this very corrupted passage is correct, the sixteen lines mentioned here may stand in some connexion with the sixteen lines drawn on the ground by Māra near the Bo tree at Uravela (Jātaka, I, p. 78).

XVII.

1. 2. The excellent island of Laṅkā is thirty-two yojanas long, eighteen yojanas broad, its circuit is one hundred yojanas; it is surrounded by the sea, and one great mine of treasures. It possesses rivers and lakes, mountains and forests. 3. The island, the capital, the king, the affliction (which vexed the island), the relics, the Thûpa, the lake, the mountain, the garden, the Bodhi tree, the (chief) Bhikkhuni, — 4. the (chief) Bhikkhu, and the most excellent Buddha: these are the thirteen subjects (to be treated in the following exposition). Listen to my enumeration of the four names of each of these subjects (in the time of the four last Buddhas).

5. (The island) was called Ojadîpa, Varadîpa, Maṇḍadîpa, and the excellent Laṅkādîpa or Tambapaṇṇi. 6. Abhayapura, Vaḍḍhamāna, Visāla, Anurādhapura are the four names of the capital at (the time of) the teaching of the four Buddhas. 7. Abhaya, Samiddha, the ruler of men Jayanta, and Devānampiyatissa are the four kings. 8. The fever, the drought, the contest (of the two kings), and (the island's) being inhabited by the Yakkhas, these are the four afflictions which the four Buddhas have removed. 9. The relic of holy Kakusandha was the drinking vessel, the relic of Buddha Konagamana the girdle, — 10. the relic of Sambuddha Kassapa the rain-cloak; of glorious Gotama there is a Doṇa of corporeal relics. 11. In Abhayapura was the Paṭiyārāma, in Vaḍḍhamānapura the Uttārārāma, in Visāla the Pācīnārāma, in Anurādhapura the Thûpārāma which is situated in the southern direction: (there) the four Thûpas at (the time of) the teaching of the four Buddhas (were situated). 12. 13. The town of Abhayapura was situated near the Kadambaka (lake), the town of Vaḍḍhamāna near the Tissa lake, the town of Visālapura near the Khema lake; Anurādhapura; the indication of the four directions (?) is as above. 14. The four names of the mountain are Devakūṭa, Sumanakūṭa, and Subhakūṭa; now it is called Sīlākūṭa. 15. The fam-

ous (?) garden (which was called in the four periods respectively) Mahâtitttha, Mahânâma, Sâgara, and Mahâmeghavana, a path worthy of Saints, was the first resting place of the four chiefs of the world. 16. The Bodhi tree of holy Kakusandha was the most excellent Sirîsa; Rucânandâ who possessed the great (magical) faculties, took its southern branch and planted it in Ojadîpa, in the Mahâtitttha garden. 17. The Bodhi tree of holy Konâgamana was the most excellent Udumbara; Kanakadattâ who possessed the great (magical) faculties, took its southern branch — 18. and planted it in Varadîpa, in the Mahânâma garden. The Bodhi tree of holy Kassapa was the most excellent Nigrodha; — 19. (the Therî) called Sudhammâ who possessed the great (magical) faculties, took its southern branch and planted the sacred tree in the garden called Sâgara. 20. The Bodhi tree of holy Gotama was the most excellent Assattha; Samghamittâ who possessed the great (magical) faculties, took its southern branch — 21. and planted it in the island of Laṅkā, in the delightful Mahâmeghavana. Rucânandâ, Kanakadattâ, Sudhammâ who possessed the great (magical) powers, — 22. and learned, wise Samghamittâ who was endowed with the six (supernatural) faculties, these were the four Bhikkhunis who brought each a Bo branch (to this island). 23. The Sirîsa Bo tree (was planted) in the Mahâtitttha garden, the Udumbara in the Mahânâma, the Nigrodha in the Mahâsâgara garden; so the Assattha was planted in the Mahâmeghavana. 24. On a mountain, in those four gardens, the four Bo trees have been planted; on a mountain was the delightful resting-place (of the four Buddhas), when the four Buddhas proclaimed their doctrine. 25. Mahâdeva who possessed the six (supernatural) faculties, Sumana versed in the analytical knowledge, Sabbananda possessing the great (magical) powers, and learned Mahinda, these highly wise Theras were the converters of Tambapanni.

26. Kakusandha, the highest in the whole world, who was endowed with the five kinds of (supernatural) vision, looking on the whole world, saw the excellent Ojadîpa.

27. There raged then an epidemic fever called Punṇakana-raka; at that time there raged an epidemic fever among the people. 28. Many people, attacked by this sickness, became distressed and disconsolate like fish which lie lost on the bank (of a river). 29. 30. Vexed by fear they were unable to regain happiness and tranquillity of mind. Kakusandha, the chief of the world, when he saw the afflicted beings who were being destroyed by the bonds of sickness, came hither from Jambudīpa together with forty thousand companions, for the sake of subduing the disease. 31. Forty thousand (Saints) who possessed the six (supernatural) faculties and the great (magical) powers, surrounded the Sambuddha, as the stars in the sky surround the moon. 32. Kakusandha, the illuminator of the world, established himself with his pupils on the Devakūṭa mountain, shining in splendour like a god. 33. When he stood resplendent in Ojadīpa on the Devakūṭa mountain, all people believed him to be a god. They did not understand that he was the Tathagata. 34. (When they saw him) who arose with the rising dawn, on the day of the full moon, on the Uposatha day, and who illumined that mountain with its forests as if it were burning, — 35. when they saw the burning mountain which diffused light through the four quarters, all the people of Abhayapura with the king were joyful and delighted. 36. Buddha Kakusandha, the ruler of the world, formed the following resolution: „May all people, all men who live in Ojadīpa, see me.“ 37. 38. The Devakūṭa mountain was honoured among Rishis and liked by men; to that place went the hosts of people (who had been afflicted) by the distress of that fever, all the citizens together with the king, leaving the town, the capital, and there they paid homage to Kakusandha, the highest among men. 39. The royal retinue together with the people of the kingdom, a great crowd, arrived respectfully saluting the Sambuddha whom they believed to be a god. 40. 41. All this multitude approached the most excellent Buddha, the highest among men. (The king thus addressed him:) „Consent, o Bhaga-

vat, to dine to-day together with the Bhikkhu fraternity (in my palace); let us go to the town, to the capital." The Sambuddha agreed to the request of the king by remaining silent. 42. Having understood his consent, the royal retinue and the people of the kingdom, paying great honour and respect (to the Buddha), then returned to the town. 43. (The king thus reflected:) „This fraternity of Bhikkhus is numerous, the crowd of the people is great; there is no place prepared for its reception in this narrow town, in my capital. 44. I possess a great pleasure garden, the delightful garden of Mahâtitttha which is not too narrow nor too distant, which will be convenient for the ascetics — 45. and will be suitable for a retired existence and for the Tathâgata. There I will bestow presents on the Buddha and on the Bhikkhu fraternity. 46. 47. May all people obtain the sight of the Buddha and of the Fraternity." Omniscient Kakusandha, followed by forty thousand Bhikkhus, arrived at the Mahâtitttha garden. When the highest among men had entered the Mahâtitttha garden, — 48. the creepers and trees (were covered?) with flowers out of season. The king took a golden water-pot, — 49. and dedicated (the garden) for the sake (of the welfare) of Laṅkā, by pouring water over the hand (of the Buddha, saying): „I give, o Lord, this garden to the Saṃgha and to the Buddha, its chief." It was a delightful resting-place, an appropriate residence for the Fraternity. 50. Kakusandha, the ruler of the world, accepted the garden. At that moment the earth quaked; this was the first resting-place (of the Saṃgha in Laṅkā). 51. The highest leader of the world stood there, causing the immovable earth to quake. (He then formed the following wish:) „Oh that Rucânandâ might take the Bo branch and come hither." 52. The Bhikkhunî who possessed the high (magical) powers, understanding the thought of holy Kakusandha, went to the great Sîrîsa Bodhi, and standing at its foot (she thought:) 53. „The Buddha desires that the Bodhi tree shall grow in Ojadîpa." Thither she went in order to fetch the Bodhi tree, (the majesty of) which

is beyond human reason (?). 54. (She then expressed the following resolution:) „May, with the consent of the most excellent Buddha, out of compassion for mankind, the southern branch sever itself through my magical power.“ 55. When Rucānandā had pronounced this demand with clasped hands, the right branch severed itself (from the tree) and fixed itself in the vase. 56. Rucānandā who possessed the high (magical) powers, took the Bo branch in the golden vase, and ordered five hundred Bhikkhūṇīs to surround it. 57. At that moment the earth quaked together with oceans and mountains; it was a grand sight, wonderful and astonishing. 58. Witnessing this, the royal retinue and the people of the kingdom delighted all raised their clasped hands and paid reverence to the excellent Bodhi branch. 59. All the gods were delighted; the Devas joyfully shouted when they perceived the most excellent Bodhi branch. 60. The four (divine) Mahārājas, the glorious guardians of the world, all these gods kept guard over the Sirisa Bodhi branch. 61. The Tāvātimsa gods, the Vasavatti gods, Yama, Sakka, Suyāma, Santusita, Sunimmita, all surrounded the most excellent Bo branch. 62. The delighted crowds of gods, raising their clasped hands, together with Rucānandā, paid reverence to the most excellent Bo branch. 63. Rucānandā who possessed the high (magical) powers, carrying the Sirisa Bo branch, went to the excellent Ojadīpa, accompanied by the sisterhood of Bhikkhūṇīs. 64. The gods danced, laughed, and snapped the fingers of both hands, when the most excellent Sirisa Bo branch was carried to the excellent Ojadīpa. 65. Rucānandā who possessed the high (magical) powers, accompanied by a host of Devas, approached Kakusandhā, carrying the Sirisa Bo branch. 66. At that moment the great hero Kakusandhā, the ruler of the world, repaired to the spot in the Mahātīttha garden destined for the reception of the Bo tree. 67. Rucānandā herself did not plant the resplendent Bo branch; Kakusandhā, perceiving that, himself stretched out his right hand. 68. Rucānandā who possessed the high (magical) powers, placed the

southern branch of the Bo tree in the Buddha's right hand, and respectfully saluted him. 69. Kakusandha, the chief of the world, the highest among men, took it and gave it to king Abhaya (saying:) „Plant it on this spot.“ 70. Abhaya, the increaser of the kingdom, planted it on the spot which Kakusandha, the leader of the world, had indicated. 71. When the Sirisa Bo branch had been planted in that delightful place; the Buddha preached the Doctrine, the four Truths which soothe (the mind of men). 72. When he had finished, one hundred and forty thousand men and thirty kotis of gods attained (sanctification).

73. The Bo tree of Kakusandha was a Sirisa, that of Konâgamana an Udumbara, that of Kassapa a Nigrodha; (this is) the description of the three Bo trees. 74. The Bo tree of the incomparable Sakyaputta is the most excellent Assattha; taking it (hither) they planted it in the Meghavana garden.

75. 76. The children of Muṭasiva were ten [other] brothers, Abhaya, Tissa, and Nâga, Utti and also Mattâbhaya, Mitta, Siva, and Asela, Tissa, and Kira; these were the brothers. Princess Anulâ and Sivali were the daughters of Muṭasiva.

77. How great is the number of years which elapsed between the time when Vijaya came over to the most excellent Laṅkāḍīpa, and the royal coronation of the son of Muṭasiva? 78. Devānampiya was crowned two hundred years and thirty-six years more after the Sambuddha attained Parinibbāna. 79. When Devānampiya was crowned, the royal (magical) powers came over him; the lord of Tambapanni diffused rays of pure splendour. 80. At that time the most excellent Laṅkāḍīpa was a storehouse of treasures. Produced by the pure splendour of Tissa many treasures came to light. 81. When the glad and excited king saw these treasures, he sent them as a present to Asokadhamma. 82. Asoka was delighted when he saw these presents. He sent in return to Devānampiya various treasures destined to be used at his coronation.

83—86. The (monarch) called Asoka sent a chowrie, a turban, a royal parasol, a sword, slippers, a diadem, a . . . of Sâra wood, an (anointing) vase, a right hand chank, a palanquin, a conch trumpet, earrings, a koṭi of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nâgas, yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 87. The requirements for his coronation as king of Laṅkā having been sent by Asokadhamma, Tissa, the lord of Tambapanni, celebrated his second coronation. 88. When thirty nights had elapsed after the second coronation of Tissa, Mahinda together with his companions arrived on this island from Jambudîpa. 89. (King Devânampiya) erected the most excellent monastery called Tissârâma. He also planted the great Bo tree in the Mahâmeghavana garden. 90. He built the great, delightful Thûpa. Devânampiya erected a monastery on the Cetiya mountain; — 91. he constructed the Thûpârâma, the Tissârâma (Issarasamaṇa?) Vihâra, the Vessagiri (Vihâra), and the Colakatissa (Vihâra?). 92. Ârâmas too (where the minor Bo branches were planted) at the distance of a yojana from each other, were made by king Tissa. He gave the great donation (which is called) the most excellent Mahâpela. This prince reigned forty years.

93. Then (followed his) other four brothers, the sons of Muṭasiva. Prince Uttiya reigned ten years. 94. Eight years after the coronation (of Uttiya), the enlightener of the island attained Nibbâna. (The king) caused the funeral ceremonies to be performed to the east of the Tissârâma. 95. When the twelfth year (after his Upasampadâ) had been completed, Mahinda came hither; at the end of his sixtieth year he attained Nibbâna on the Cetiya mountain. 96. 97. When the enlightener of the island has at-

tained Nibbâna, king Uttiya, having ordered full vases, triumphal arches, garlands, and burning lamps to be prepared, erected a most excellent hearse which was worth seeing. (Thus) he paid reverence to the enlightener of the Island. 98. Both gods and men, Nâgas, Gandhabbas, and Dânavas, all were grieved and paid reverence to the enlightener of the Island. 99. When they had performed the ceremonies during seven days on the most excellent Cetiya mountain, some people spoke thus: „Let us go to the town, to the capital.“ 100. (Other people replied:) „There (in the town) is a great, fearful noise and uproar; let us here burn the enlightener of the island of Lankâ.“ 101. When the king heard what the crowd said, (he answered:) „I will erect a great Thûpa to the east of the Tissârâma“. 102. Carrying Mahinda, the enlightener of the island, together with the funeral hearse, (the people) together with the king, entered the eastern gate of the town. 103. Marching through the centre of the town, they left it by the southern gate, and performed great ceremonies during seven days in the Mahâvihâra. 104. Both gods and men erected a funeral pile of odoriferous drugs and placed it in the royal garden, (saying:) „Let us burn the virtuous one.“ 105. They took Mahinda, the enlightener of the island, together with the funeral hearse, circumambulated the Vihâra, and caused (the people) to pay reverence to the most excellent Thûpa. 106. The great crowd, leaving the Ârâma by its eastern gate, performed the funeral ceremonies at a place close by it. 107. They all, weeping, raising their clasped hands, ascended the pile, and bowing they set the pile on fire. 108. The great teacher having thus been burnt entirely, they erected a most excellent Thûpa which contained his relics, and Ârâmas at the distance of one yojana from each other. 109. After the funeral ceremonies for Mahinda, the enlightener of the island, had been performed, that place first received the name of Isibhûmi.

XVIII.

1.¹⁾ At the present time there are other aged, middle-aged, and young (Bhikkhus), holders of the Vibhajja doctrine, preservers of the tradition of the Vinaya and of the Faith. 2. Learned and virtuous they illuminate this earth; by a conduct which conforms to the Dhutaṅga rules they shine in the island of Lankā. 3. Many followers of Sakyaputta are here who well understand the true religion and (its) history. Truly, for the sake of many people the possessor of (supernatural) vision has appeared in the world; the Jina has dispelled the darkness and shown the light. 4. They whose faith is well and firmly grounded on the Tathāgata, leave all wretched states of existence and are born again in heaven. 5. And those who penetrate the constituent members of Bodhi, the organs (of spiritual life), the (ten) powers, attention, right exertion, and the complete system of (magical) powers, — 6. the holy eight-fold path which leads to the destruction of suffering, conquer the army of Death and are victorious in the world.

7. The younger twin-sister of queen Māyā, born from the same mother, kind like a mother, suckled Bhagavat. 8. (She was) called Mahāpajāpati, known by the name of Gotamī, renowned, an original depositary (of the Faith), possessing the six (supernatural) faculties and the high (magical) powers. 9. The two chief female pupils were Khemā and Uppalavannā; (besides, there was) Paṭācārā, Dhammadinnā, Sobhitā, Isidāsikā, — 10. Visākhā, Sonā, and Sabalā, wise Saṃghadāsi, and Nandā, a guardian of the Dhamma and well versed in the Vinaya. These (Bhikkhunīs) who well knew the Vinaya and the paths (of sanctification), (lived) in Jambudīpa.

1) The opening lines of this chapter were evidently intended to form the conclusion of a list of Theras which, however, is wanting in the Dipavaṃsa or at least in the MSS. we possess. Vv. 1. 2 exactly correspond to v. 44 which ends the great list of Theris. Buddhaghosa gives in the Introduction of the Samanta Pāsādikā a list of Theras which he says is composed by the Porāṇa (comp. Introd., pp. 2—5). This list presents a close resemblance to the list of Theris contained in this chapter.

11. The Therī Saṅghamittā, and wise Uttarā, Hemā, and Pasādapālā, and Aggimittā, Dāsikā, — 12. Pheggu, Pabbatā, and Mattā, Mallā, and Dhammadāsiyā, these young Bhikkhunīs (these eleven Bhikkhunīs?) came hither from Jambudīpa. 13. They taught the Vinaya Piṭaka in Anurādhapura. They (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

14. Saddhammanandī, and Soma, and also Giriddhi, Dāsiyā, and Dhammā, a guardian of the Dhamma and well versed in the Vinaya, — 15. and Mahilā who kept the Dhutaṅga precepts, and Sobhaṇā, Dhammatāpasā, highly wise Naramittā who was well versed in the Vinaya, — 16. Sātā, versed in the exhortations of Therīs, Kālī and Uttarā, these Bhikkhunīs received the Upasampadā ordination in the island of Lankā.

17. 18. ... and renowned Sumanā who well understood the true religion and (its) history, these Bhikkhunīs who were passionless and tranquil, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, came together with twenty thousand Bhikkhunīs ..., honoured by illustrious, noble Abhaya. 19. They taught the Vinayapiṭaka in Anurādhapura; they (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

20. Renowned Mahilā who well understood the true religion and (its) history, and Samantā, the daughters of king Kākavanna, — 21. and learned Girikālī, the daughter of his Purohita, Dāsi and Kālī, the daughters of a rogne, well versed in the whole of the sacred Scriptures (?), — 22. these Bhikkhunīs, well versed in the whole of the sacred Scriptures, unconquerable, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 23. came from (?) Rohana together with twenty thousand Bhikkhunīs, honoured by illustrious king Abhaya. They taught the Vinayapiṭaka in Anurādhapura.

24. Mahādevī and Padumā, illustrious Hemāsā, Un-

nalā, Añjali, Sumā, — 25. these Bhikkhunis who possessed the six (supernatural) faculties and the great (magical) powers, came . . . together with sixteen thousand Bhikkhunis. 26. Honoured by illustrious king Tissa Devānampiya (?), they taught the Vinaya-piṭaka in Anurādhapura.

27. Mahāsoṇā and Dattā, wise Sīvalā, zealous Rūpasobhina, venerated Devamānusa, — 28. Nāgā and Nāgamittā, Dhammaguttā, and Dāsiyā, and Samuddā gifted with (supernatural) vision, who well understood the true Religion and (its) history, — 29. Sapattā, Channā, and Upālī, excellent Revatā, these were the highest among the Vinaya-studying Bhikkhunis, the daughters of Somanadeva, — 30. Mālā and Khemā and Tissā, the highest among the preachers of the Dhamma, these taught the Vinaya first after the death of Abhaya (or: when the danger had disappeared?).

31. 32. Sīvalā and Mahāruhā who well understood the true Religion and (its) history, and had converted to the Faith many people in Jambudīpa, came hither from Jambudīpa together with twenty thousand Bhikkhunis, invited by illustrious king Abhaya. 33. They taught the Vinaya-piṭaka in Anurādhapura; they (also) taught the five Collections (of the Suttapiṭaka) and the seven Treatises (of the Abhidhamma).

34. Sīvalā together with queen Samuddanavā, daughters of a king, wise Nāgapālī, and clever Nāgamittā, — 35. Mahilā, a guardian of the Bhikkhunis and well versed in the Vinaya, Nāgā, and Nāgamittā who well knew the true Religion and (its) history, these Bhikkhunis then received the Upasampadā ordination in the island of Lankā. 36. All these were high-born and renowned in the Doctrine, the most excellent ones among sixteen thousand Bhikkhunis, acknowledged to be the leaders. 37. Honoured by Kuṭikappa (and by his son,) illustrious Abhaya, they taught the Vinaya-piṭaka in Anurādhapura.

38. Cūlanāgā and Dhannā, venerated Soṇā, and renowned Saṇhā who well knew the true Religion and (its) history, — 39. highly learned and wise Mahātissā, the

daughter of Gamika, Cûlasumanâ, Mahâsumanâ, and clever Mahâkâlî, — 40. illustrious Lakkhadhammâ, honoured and high-born, wise Dîpanayâ who was venerated in Rohana, — 41. renowned Samuddâ who well knew the true Religion and (its) history, holders of the Vibhajja doctrine and of the Vinaya, who both were ornaments of the Sisterhood, — 42. these and other Bhikkhunîs received the Upasampadâ ordination in the island of Laṅkā. (These Bhikkhunîs,) the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 43. learned, versed in the Tradition, free from evil passions, and illustrious, went out (attained Nibbâna) after having spread radiance, like fire-brands.

44. At the present time there are other aged, middle-aged, and young (Bhikkhunîs), holders of the Vibhajja doctrine and of the Vinaya, preservers of the tradition of the Faith. Learned and virtuous they illuminate this earth.

45. Prince Sîva reigned ten years; he established the Ârâma and the Vihâra of Nagaraṅgaṇa. 46. Prince Sûratissa reigned ten years; he constructed five hundred monasteries, a liberal, great, and meritorious deed. 47. Having conquered Sûratissa, the two Damila princes Sena and Gutta righteously reigned during twelve (twenty-two?) years. 48. Prince Asela, a son of Muṭasîva, put Sena and Gutta to death, and reigned ten years. 49. A prince, Elâra by name, having killed Asela, reigned righteously forty-four years. 50. Avoiding the four evil paths of lust, hatred, fear, and ignorance, this incomparable monarch reigned righteously. 51. (Once) no rain fell during a whole winter, summer, and the rainy season. (Then) continually the cloud rained, rain fell during seven times seven days. 52. There were three cases which the king decided¹); (after that) rain fell only during the night and not in daytime. 53. A prince, Abhaya by name, the son of Kâkavappa, whom the ten warriors surrounded, whose elephant

1) In the Mahâvamsa (p. 128) an account of these three cases is given.

was Kaṇḍula, — 54. put thirty-two kings to death and alone continued the royal succession. This prince reigned twenty-four years.

End of the Mahāvāra.

XIX.

1.¹⁾ The king (Duṭṭhagāmaṇi) built an exceedingly costly, quadrangular palace (the Lohapāsāda) of nine stories in height, at an expense of thirty koṭis. 2. (He also erected the Mahāthūpa, at the foundation of which the following materials were used:) chunnam work, great stones, clay, bricks, pure earth, a plate of iron, then marumba²⁾, — 3. small gravel, eight layers (?) of stones, twelve (layers?) of crystal and silver. 4. After the prince had caused these foundations to be laid, the Fraternity of Bhikkhus was called together, and the circle (of the base) of the Cetiya was described. 5. Indagutta, Dhammasena, the great preacher Piyadassī, Buddha, Dhamma, and Saṃgha, wise Mittanna, —

1) This chapter is very confused and fragmentary. However by comparing the Mahāvamsa it is possible to ascertain what the single verses refer to. Verse 1 relates to the great palace called Lohapāsāda which was erected by king Duṭṭhagāmaṇi (comp. Mahāv., p. 165, l. 2). Vv. 2—4 contain a description of the different preparatory works for the construction of the Mahāthūpa built by the same king. There is nothing, however, to indicate the transition of the narrative from the Lohapāsāda to the Mahāthūpa; perhaps v. 10 which would answer to this purpose, originally belonged to the place between vv. 1 and 2. — Vv. 5—9 refer to the Bhikkhus present at the solemn inaugural ceremonies at the foundation of the Mahāthūpa (see Mahāvamsa, p. 171). — Vv. 11—17 refer to the acts of liberality performed by king Lajjitissa (Mah., p. 202), and to the history of his successors. — Vv. 18—20 give an account of the buildings erected by the seven great warriors of Abhaya Vaṭṭagāmaṇi (Mah., p. 206). — Vv. 21—22 refer to Mahācūli Mahātissa, the successor of Vaṭṭagāmaṇi (Mah., p. 208). The last verse relates to the death of Duṭṭhagāmaṇi.

2) I cannot define the exact meaning of „marumba“. Turnour translates this word by „incense“ (Mah., p. 169), which is decidedly wrong. To me it seems to mean something like „gravel“. In the explanation of the tenth Pācittiya Rule, in the Sutta Vibhaṅga, I find the following passage which I give exactly according to the Paris MS. (*fonds Pāli* 6) which is written in Burmese characters: „pathavi nāma dve pathaviyo jātā ca pathavi ajātā ca pathavi. jātā nāma pathavi suddhapamsu suddhamuttikā appapāsāpā appasakkharā appakathalā appamarumpā appavālikā . . . : ajātā nāma pathavi suddhapāsāpā suddhasakkharā suddhakathalā suddhamarumpā suddhavālikā“, etc.

6. Anattana, Mahādeva, learned Dhammarakkhita, Uttara, and Cittagutta, and clever Indagutta, — 7. the great chief Suriyagutta of prompt wisdom, all these fourteen (Theras) came from Jambudīpa to this country (when the foundation of the Mahāthūpa was laid). 8. (Besides these there were present) Siddhattha, Maṅgala, Sumana, Paduma, and also Sṭvali, Candagutta, and Suriyagutta, Indagutta, and Sāgara, Mittasena, Jayasena, and Acala, the twelfth of them. 9. (The person that held the circle by which the base of the Thūpa was described, and his parents, had the following auspicious names, viz.:) Suppatitṭhitabrahmā, the son, Nandisena, the father, Sumanadevī, the mother, these three lay persons. 10. (The king constructed) the Mahāthūpa, the most excellent Mahavihāra, expending twenty (twenty-four?) invaluable treasures.

11. (King Lajjitissa,) having heard the precepts for the conduct of itinerant Bhikkhus, which were propounded by the Fraternity, gave medicaments for the itinerant Bhikkhus, for the sake of their comfort, . . . 12. Having heard the well-spoken speech of the Bhikkhunis, which had been delivered at the . . . time (at Harikāla?), the royal lord gave to the Bhikkhunis whatever they desired. 13. He constructed the Silāthūpa, a Vihāra on the Cetiya mountain, and the most excellent assembly hall which is called Jalaka.

14. (By the next king, Vattagamani, a monastery) was constructed at the place where the Niganṭha Giri had dwelt. (From this circumstance,) the appellation and the name of Abhayagiri derived its origin. 15. The five kings Ālavatta (Pulahaṭṭha!), and Sābhiya (Bāhiya!), Panaya, Palaya, and Dāṭhika reigned fourteen years and seven months. 16. Prince Abhaya (Vattagāmani), the son of Saddhātissa, put the Damila Dāṭhika to death and became king. 17. He erected the Abhayagiri (monastery) between the Silāthūpa and the Cetiya. This prince reigned twelve years and five months. 18. The seven champions of Abhaya constructed five Ārāmas. Uttiya and Sāliya, Mūla, Tissa, and Pabbata, Deva, and Uttara, these were the seven

champions (of that king). 19. The (warrior) called Uttiya constructed the (monastery) called the Dakkhiṇavihāra, Sāliya the Sāliyārāma, Mūla the Mūlāsaya, — 20. Pabbata the Pabbatārāma, Tissa constructed the Tissārāma, Deva and Uttara constructed the Devāgāra.

21. The son of Kākavaṇṇa, Mahātissa, the ruler of the earth, made an agreement to work for wages in the paddy fields, and gave (the money) to the tranquil, thoughtful Thera Summa. 22. Having made an agreement for full three years' labour at a (sugar-) mill, he bestowed a great donation of a thousand koṭis on the Bhikkhus.

23. Wise, enlightened Abhaya Duṭṭhagāmani, after having performed meritorious deeds, entered after the dissolution of his (human) body, the body of a Tusita god.

XX.

1. The illustrious son of Kākavaṇṇa, known by the name of Tissa, built the Mahāthūpa (and) a Vihāra. 2. He ordered the most excellent Kallakālena monastery to be constructed; and many other Vihāras have been erected by Saddhātissa. 3. The number of the highly precious divisions of the Dhamma is eighty-four thousand; he paid reverence to each single division of the Dhamma separately. 4. Illustrious Saddhātissa constructed a beautiful palace with seven stories, and ordered it to be roofed with iron plates; — 5. 6. (hence) it first received the name Lohapāsāda (iron palace). He made a lump of glass (?). Around the most excellent Mahāthūpa he constructed a wall, decorated with figures of elephants, a beautiful enclosure; he (also) constructed a quadrangular tank (and gave it) for a certain time (to the Fraternity). 7. This prince reigned eighteen years. Having done many other meritorious deeds and distributed rich donations, this wise monarch after the dissolution of his (human) body entered the body of a Tusita god.

8. The son of Saddhātissa, known by the name of Thūlathana, constructed a great Ārāma, the Alakandara monastery. This prince reigned one month and ten days.

9. The son of Saddhâtissa, known by the name of Lajjitissa, governed nine years and six months. 10. He constructed a . . . ¹⁾ at the most excellent Mahâthûpa and established the most delightful Kumbhila Ârâma. 11. He built the Dîghathûpa to the east of the Thûpârâma; in the most excellent Thûpârâma he constructed receptacles cased in stone.

12. After the death of Lajjitissa his younger brother named Khallâtanâga reigned six years. 13. His commander-in-chief, Mahârattaka by name, put this Khallâtaka to death and reigned one day, a wicked, ungrateful person. 14. The younger brother of the king, called Vattagâmani, killed that wicked general and reigned five months. 15. (After that time) the Damila Pulahattha reigned three years, and the general Bâhiya two years. 16. Having killed this (king), Panayamâra reigned seven years. Having killed this (king), Palayamâra reigned seven months. 17. Having killed this (king), a person Dâthiya by name reigned two years. These five sovereigns belonging to the Damila tribe governed fourteen years and seven months in the interval (between the two parts of Vattagâmani's reign). 18. Then the glorious, great king Vattagâmani came back and having put to death the Damila Dâthika, gained the sovereignty himself. 19. This king Abhaya Vattagâmani reigned twelve years and in the beginning (before the above-mentioned interruption) five months. 20. Before this time, the wise Bhikkhus had orally handed down the text of the three Pîtakas and also the Atthakathâ. 21. At this time, the Bhikkhus who perceived the decay of created beings, assembled and in order that the Religion might endure for a long time, they recorded (the above-mentioned texts) in written books.

22. After his (Vattagâmani's) death Mahâcûli Mahâtissa reigned fourteen years justly and righteously. 23. This king, full of faith, having done many meritorious deeds,

1) Probably this passage refers to the three „pupphayâna“ mentioned in the Mahâvaṃsa (p. 201, l. 14), though I do not know how to explain or to correct the word used here (tilahcanap).

went to heaven after fourteen years. 24. The son of Vaṭṭa-gāmani, known by the name of Coranāga, reigned twelve years living like a robber. 25. The son of Mahācūli, the prince known by the name of Tissa, reigned three years over the Island. 26. King Siva cohabited with queen Anulā; he ruled one year and two months. 27. A king from a foreign country, Vaṭuka by name, a Damila, governed one year and two months. 28. Then followed king Tissa, known by the surname „the wood-cutter“; he then ruled one year and one month. 29. (A person) called Niliya by name, known as the Damila king, ruled the kingdom and governed three months. 30. A woman, Anulā, killed these excellent persons and governed four months over Tambapaṇṇi.

31. The son of Mahācūli, called Kuṭikannatissa, constructed an Upasatha hall near the Cetiyapabbata monastery. 32. In front of the building he erected a beautiful stone Thūpa; there he planted a Bo branch and constructed a great structure (around the Bo branch?). 33. He built a bath . . . for the Bhikkhunis. He also made a fence round the Padumassara garden. 34. He caused a ditch to be dug for the protection of the town, and a wall to be constructed full seven yards (in height). 35. He (also) caused the ponds Khema and Dugga to be dug (which he gave) for a certain time (?) (to the Fraternity). He (also) caused the Setuppala well and the beautiful Vaṇṇaka dike (?) to be constructed. This prince reigned twenty-two years.

XXI.

1. Prince Abhaya, the son of Kuṭikanna, went to visit the Fraternity (?) in the beautiful Mahāthūpa. 2. The (Bhikkhus) who had subdued their passions and obtained self-control, who were spotless and pure of heart, recited (the Dhamma) in the relic room in honour (of the relics). 3. The king, when he heard them reading in the delightful relic room, walked round the Thūpa; but he could not see them at any of the four gates. 4. The royal ruler

of men, having paid in every way reverence to the most venerable recitation, thus thought: „Were do they read? 5. They do not recite at the four gates nor outside; surely the wise men read in the relic room. 6. I also desire to see the most excellent relic room, I will hear the recital and see the Bhikkhu fraternity.“ 7. Sakka, the king of gods, when he perceived the desire of the king, appeared in the relic room and thus addressed the Theras: 8. „The king, venerable sirs, desires to see the relic room.“ For the sake of the preservation of his faith they conducted him into the relic-room. 9. As the king beheld the relic-room, wisdom arose in his mind; he raised his clasped hands and worshipped the relics and made great offerings during seven days. 10. He seven times made most excellent offerings, prepared with honey. He seven times made priceless offerings of ghee (?), — 11. and (also) duly seven times other (?) offerings. Seven times he made offerings of lamps, repeating them, — 12. and seven times beautiful offerings of flowers. During seven days he made offerings of water full (of flowers), and during seven days offerings of (common) water. 13. He ordered a priceless net-work of corals to be made, covering the surface of the Mahâthûpa as if it were dressed in a garment. 14. He made strong pillars for placing lamps around the foot of the Thûpa, and got a tube filled with ghee; then he ordered the lights seven times to be lit. 15. He caused a tube (to be laid) around the foot of the Thûpa and to be filled with oil, and ordered the oil-lamps fourteen times to be lit. 16. Having caused (a tube?) to be filled with scented water, he fixed mats at the top (of the Thûpa); (on these) he caused handsfull of blue lotuses to be scattered; this offering was made seven times. 17. Having dug a channel (from the Thûpa) to the Khema pond (which was situated) to the west of the Thûpa, he made there a water offering. 18. An entire Yojana around (the Thûpa) he caused flowers to be planted, and made a flower thicket at the most excellent Mahâthûpa. 19. The prince, having collected flowers covered with opening buds,

made a flower thicket fourteen times. 20. Having gathered various flowers, he constructed seven times a flower-pillar with a terrace and an enclosure. 21. He saw ... of various shapes, ornamented ...; the prince made them similar in shape. 22. He ordered chunnam work to be executed at the most excellent Mahâthûpa. Having celebrated the coronation (of the Bo tree?), he held a festival connected with the execution of chunnam work (at the buildings around the Bo tree?). 23. Sakyaputta, the great hero, penetrated the whole Truth near the Assattha tree (and became?) the supreme (Buddha?). 24. Of this Bo tree which stood in the delightful Meghavana garden, illuminating the island, the prince held a coronation and a bathing festival. 25. The Bhikkhu fraternities who bring happiness (to the people), after having spent the rainy season (in the prescribed manner), celebrated the Pavâraṇâ ceremony; (the king) bestowed on them a Pavâraṇâ donation in order to show his liking for the Pavâraṇâ ceremony. 26. He bestowed a donation of sandal wood on the Bhikkhu fraternity, the most excellent assembly. To the most excellent Mahâthûpa he made the donation of a great kettle-drum. 27. ... dancers and acrobats in auspicious attitudes (?), all ... He constructed ... and made a donation of it to the Mahâthûpa. 28. At the full moon day of the month Vesākha the Sambuddha was born; he celebrated a festival twenty-eight times in honour of this month. 29. Between the two monasteries of the delightful Mahâmeghavana and of the most excellent Thûpârâma he constructed an Uposatha hall. 30. He did many other meritorious acts and distributed rich donations. This prince reigned twenty-eight years.

31. Prince Nâga, the son of Kuṭikappa, made bricks and other things (?) of costly substances in the most excellent (Ambatthala Thûpa?), — 32. and erected seats for the Dhamma preachers everywhere in the beautiful Ambatthala Thûpa. He made a great offering called Gīribhaṇḍagahana. 33. As many wise Bhikkhus were in Laṅkāḍḍipa, he gave a robe to each one of the Bhikkhu con-

gregation, of the most excellent assembly. This prince reigned twelve years.

34. Āmaṇḍagāmani, the son of Mahādāṭhika, known by the surname Abbaya, caused a well and also the Gāmeṇḍitalāka to be dug. 35. He constructed the Rajatalena (Vihāra). Over the Thūpa, in the most excellent Thūpārāma, he constructed a double canopy made of silver. 36. In the two most excellent palaces of the Mahāvihāra and of the Thūpārāma, he completely constructed treasures and treasure-caves. 37. He also interdicted the destruction of animal life in the territory of Tambapaṇṇi. This prince reigned nine years and eight months.

38. His younger brother, known as king Kaṇirajānu, reigned full three years. 39. The royal son of Āmaṇḍagāmani, known as Cūlābhaya, constructed the most excellent Gaggarārāma. 40. King Cūlābhaya reigned one year. A woman called Sīvalī, known by the surname Revatī, — 41—43. the daughter of king Āmaṇḍa, reigned four months. The son of Āmaṇḍa's sister, Ilanāga by name, removed this Sīvalī and reigned in the town. King Ilanāga, the destroyer of his enemies, having heard the Kapi-Jātaka, ordered the Tissa and Dūra ponds to be dug. This king reigned six years in the island of Laṅkā. 44. The king called Sīva, known by the surname Candamukha, constructed the Manikārāma (Manikārāgāma tank?) near the monastery called Issara. 45. The queen-consort of that king, known by the name of Damilādevī, bestowed her own revenues from that very village on that Ārāma. This king reigned eight years and seven months.

46. King Tissa, known by the surname of Yasalāla, governed eight years and seven months¹⁾. 47. King Subha, the son of a doorkeeper, constructed the Subhārāma and the delightful Villavihāra. 48. Likewise he constructed hermit's cells which were called after his own name. This king governed six years over his kingdom.

1) According to the Mahāvamsa: seven years and eight months.

XXII.

1. King Vasabha constructed in the Cetiyapabbata monastery ten Thûpas, a most glorious deed by which high reward is to be gained. 2. In the Issariya Ârâma he constructed a delightful Vihâra (and) a pleasing and delightful Uposatha hall. 3. He also ordered a large kettle-drum to be made for the most excellent Mucela monastery. Every three years he gave six robes (to each monk). 4. Throughout the whole of Laṅkādîpa he repaired dilapidated Ârâmas. Everywhere he constructed residences and made most precious offerings to the pious (Bhikkhus). 5. In the most excellent Thûparama he constructed a relic-chamber; full forty-four times the king held (Vesākha) festivals. 6. In the Mahāvihâra, in the Thûpârâma, and in the Cetiyapabbata monastery, at each of these places he ordered a thousand oil-lamps to be lit. 7. 8. The eleven tanks (formed by this king were) the Mayanti, the Râjuppala tank, the Vaha, Kolamba, Mahānikkhavattī tank and also the Mahārametti, the Kehāla and Kālī tanks, the Jambūṭi, Cāthamaṅgana, and Abhivaddhamānaka tanks.

9. 10. He also constructed twelve irrigation canals in order to augment the fertility (of the land). Various meritorious acts he did; he made a wall and a ditch around the town with towers at the gates, and a great palace. He ordered lotus-ponds to be dug at different places in the town, the capital. 11. The most eminent king conducted water by means of an underground aqueduct (to those ponds). This ruler governed forty-four years.

12. The son of Vasabha, known as Tissa, the royal lord, ordered the Ârama called Maṅgala to be constructed. He reigned straightway (after his father's death) three years over the Island.

13. Tissa's son, Gaṇabāhukagāmaṇi, caused a great Thûpa to be built in the delightful Abhayārâma. 14. This royal chief constructed the pond called Gāmaṇi, according to the wishes of his mother; this lord (also) ordered the Ârâma called Rammaka to be built. He ruled twenty-two years over the Island.

15—17. The ruler of Tambapanni called king Mahallanaga caused the Sajjalakandakarama, the Goṭapabbata in the south, the Dakapasana Arāma, the Sālipabbata Vihara, the Tanaveli (Vihāra), and in Rohana the Nāgapabbata (Vihāra) and the Girisūlika Arāma to be constructed. Having reigned six years he reached the end of his life and died.

18. 19. The son of Mahallanāga, known by the name of Bhātutissa, caused for the sake of (re-)establishing the Mahameghavana garden, a wall fence with towers at the gates to be constructed (around it); this king also founded the Vara-Arāma (Gavara-Ār.?). 20. Having caused the pond called Gāmani to be dug, Bhātutissa, the lord (of the Island), gave it to the Bhikkhu fraternity. 21. He (also) ordered the pond called Randhakaṇḍaka to be dug. In the delightful Thūparāma he constructed an Uposatha hall. 22. This king bestowed a great donation on the Bhikkhu fraternity. He reigned twenty-four years over the Island.

23. His younger brother, well known by the name of Tissa, erected an Uposatha hall in the delightful Abhayārāma. 24. He constructed twelve edifices within (the limits of) the most excellent Mahāvihāra. In the Dakkhipārāma he built a Vihāra and a Thūpa. 25. Many other meritorious acts he did in honour of the blessed religion of the Buddha. He reigned eighteen years.

26. The sons of Tissa's own body, two brothers worthy of royal dignity, reigned as rulers three years over the Island.

27. Vankanāsikatissa reigned three years in Anurādhapura, a king of proper and meritorious conduct. 28. After the death of Vaṅkanāsikatissa his son Gajābāhukagāmani reigned twenty-two years. 29. After Gajābāhu's death the father-in-law of that king, Mahallakanāga, reigned six years. 30. After the death of Mahallanāga his son Bhātikatissa reigned twenty-four years over Laṅkā. 31. After Bhātikatissa's death his younger brother Kaniṭṭhatissa reigned eighteen years over Laṅkādīpa. 32. After the death of Kaniṭṭhatissa his son, known by the name of Khujjanāga, reigned two years. 33. Kuṇjanāga, the younger

brother of Khuḥjanāga, put his royal brother to death and reigned one year over Laṅkā.

34. Having gained the victory (over Khuḥjanāga), Sirināga reigned nineteen years in the most excellent Anurādhapura over Laṅkā. 35. The king called Sirināga by name made an offering of a garland of costly substances to the Mahāthūpa and erected a parasol over the Thūpa. 36. He constructed an Uposatha hall, the most excellent Lohapāsāda. This prince reigned nineteen years.

37. The son of Sirināga, the royal lord called Abhaya, gave two hundred thousand silver pieces to the Bhikkhu fraternity. 38. At the most excellent great Bo tree he constructed a stone ledge. This king governed twenty-two years. 39. His younger brother, known as king Tissaka, erected a most excellent parasol over the Abhayārāma and over the Mahāthūpa. 40. In the delightful Mahāmeghavana and in the beautiful Abhayārāma, at both most excellent Vihāras, he constructed a golden Thūpa. 41. Having heard the Gilāna discourse (of Buddha) which was preached by Thera Deva, he gave medicaments for the sick and (constructed) five most excellent residences (for the Saṃgha?). 42. Having seen a portent in the night, (he constructed) the Dassamālini Ārāma; near the delightful Bo tree he erected figures formed by lamps.

43. In the reign of that king they proclaimed many wrong doctrines; proclaiming captious doctrines they ruined the religion of the Jina. 44. The king, when he perceived that wicked Bhikkhus ruined the religion of the Jina, together with the minister Kapila subdued those wicked ones. 45. Having destroyed these captious doctrines and caused the (true) religion to shine, he gave (to the Fraternity) the Hatthapannika (Sattapannika?) palace and (caused) boiled rice (to be provided) in the Meghavana. This royal ruler governed twenty-two years.

46. Tissa's own son, known by the name of Sirināga, reigned full two years over the Island. 47. This Sirināga constructed an enclosure around the great Bo tree and also a beautiful pavilion.

48. (The king) called Asaṅgatiṣṣa (Saṃghatiṣṣa) fixed golden parasols over the most excellent Mahāthūpa, on the top of the Thūpa. 49. (He also constructed) of jewels a Thūpa of the shape of a flame at the most excellent Mahāthūpa, and in connection (?) with that work he also brought offerings. 50. (Having heard) the Andhakavinda Suttanta¹⁾; which was preached by Thera Deva, this victorious king ordered rice-milk continually to be distributed at the four gates (of the town).

51. Vijayakumāra²⁾, the son of Sirināga, reigned after his father's death one year.

52. Saṃghatiṣṣa reigned four years; he fixed a parasol and goldsmith's work on the Mahāthūpa.

53. King Saṃghabodhi by name was a virtuous prince; this king reigned two years. 54. This victorious king ordered rice-milk continually to be distributed in the delightful Meghavana garden, and in the most excellent Mahāvihāra he constructed a room where food was distributed by tickets.

55. The king called Abhaya, known by the surname Meghavaṇṇa, constructed a stone pavilion in the most excellent Mahāvihāra. 56. 57. To the west of the Mahāvihāra he built a cloister for monks given to meditation. He (also) constructed an incomparable stone altar around the Bo tree and ordered a trench to be made, lined with stones, and a very costly triumphal arch. In the most excellent Bo tree sanctuary he erected a throne of stone. 58. Within the Dakkhinārāma he constructed an Uposatha hall. He distributed a great donation to the fraternity of Bhikkhus, the most excellent community. 59. The king, having constructed a royal palace, a great, delightful building, gave it to the Bhikkhu fraternity and then received

1) This discourse of Buddha which contains praises of those who provide rice-milk for the Fraternity, is contained in the Mahāvagga of the Vinaya-Piṭaka, VI, 24.

2) The stanza treating of Vijaya is interposed between two sections which refer to king Saṃghatiṣṣa's reign. The confusion seems brought on by an injudicious employment of different sources; I do not believe that we ought to alter the succession of these verses.

it back. 60. In the Meghavana garden the king also celebrated a Vesākha festival. He reigned thirteen years.

61. The son of Meghavaṇṇa was king Jetṭhatissa; this royal lord reigned over the island of Tambapaṇṇi. 62—65. In the most excellent Mahāthūpa he offered a very costly jewel. Having built a palace covered with iron and offered to it that most excellent jewel, the chief of men gave (to that palace) the name „Manipāsāda“ („palace of the gem“). Having constructed the Pacinatissapabbata Ārāma, the ruler of men called Tissa gave it to fraternity of Bhikkhus. The ruler of the earth, the chief of men, having ordered the Ālambagāma pond to be dug, held festivals (there) during eight years. This king reigned ten years over Tambapaṇṇi.

66. After Jetṭhatissa's death his younger brother, king Mahāsena, reigned twenty-seven years. 67. This king once thought thus: „There are two kinds of Bhikkhus in the Religion (of Buddha); which of them hold the right doctrine and which hold the wrong doctrine, which are modest and which are shameless?“ 68. When thinking about this matter and searching after modest persons, he saw wicked Bhikkhus who were no (true) Samaṇas and (only) looked like (Samaṇas). 69. He saw people who were like stinking corpses and in behaviour like blue flies, wicked persons, who were no (true) Samaṇas and (only) looked like (Samaṇas), — 70. Dummita and Pāpasaṇa and other shameless men. He went to those wicked Bhikkhus and asked them about the sense (of the Religion) and the doctrine. 71. Dummita and Pāpasaṇa and other shameless men secretly consulted in order to mislead the pious (king). 72. These wicked, infatuated men taught that (computing) the twenty years (required for) the Upasampadā ordination from the conception, which has been admitted (by Buddha) in (the story about) Kumārakassapa¹⁾, is not allowable. 73. The practice of (wearing) ivory (fans)²⁾

1) Mahāvagga, I, 75.

2) I have translated this passage according to the indications given in the Mahāvamsa Tīkā (see the quotation in the footnote, p. 113), although

which has not been admitted in the story about the Chabbaggiyas, these shameless, idle (?) teachers taught to be allowable. 74. Regarding these and other matters many other shameless Bhikkhus, without a reason, for the sake of their own advantage, taught that (the true doctrine) was a false doctrine.

75. Having performed through his life, in consequence of his intercourse with those wicked persons, evil as well as good deeds, this king Mahāsena passed away (to another existence) according to his actions.

76. Therefore one should fly far from intercourse with wicked men, as from a serpent or a snake, and self-controlled one should perform acts of benevolence as long as his existence lasts.

I do not know any story in the Vinaya mentioning the Chabbaggiya Bhikkhus, which relates to the use of ivory fans. There is in the Khuddakavattukhandha (Cullavagga, V, 28, 1) a precept which implicitly excludes the use of fans made of ivory („anujānāmi bhikkhave tiṣṣo vijāniyo vākamayaṃ usiramayaṃ morapiñchamayaṃ“). I think that this is the passage alluded to, though the Chabbaggiyas are not expressly mentioned in it: in the short stories which precede and follow this one, most frequently mention is made of the transgressions of the Chabbaggiyas, so that the expression „Chabbaggiyānaṃ vatthu“ may have been extended to this passage also, by an inaccuracy which scarcely will be deemed strange.

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(An asterisk indicates that the passage is corrupt or the reading doubtful.)

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Paṇḍuvāsa (30 y.)	10, 1—6.
Abhaya (20 y.)	10, 7.
Interregnum (17 y.)	11, 1—2.
Paṇḍukābhaya (70 y.)	11, 1—4.
Muṭasiva (60 y.)	11, 5, 13.
Devānampiya Tissa (40 y.)	11, 4 — 17, 92.
Utiya (10 y.)	17, 93—109.
Siva (10 y.)	18, 45.
Sūratissa (10 y.)	18, 46.
Sena and Gutta (12 y. ¹)	18, 47.
Asela (10 y.)	18, 48.
Elāra (44 y.)	18, 49—52.
Abhaya Duṭṭhagāmani (24 y.)	18, 53 — 19, 10, 23.
Saddhātissa (18 y.)	20, 1—7.
Thūlathana (1 month and 10 days)	20, 3.

1) 22 years according to the Mahāvamsa.

Lajjissesa (9 y. 6 m. ¹)	19, 11—18; 20, 9—11.
Khalāṭṭanāga (6 y.)	20, 12.
Mahāratṭaka (one day)	20, 18.
Abhaya Vattagāmani (5 months)	20, 14.
Pulahaṭṭha (Ālavatta) (3 y.)	19, 15; 20, 15—17. —
Bāhiya (Sābhiya) (2 y.)	
Pansyamāra (7 y.)	
Palayamāra (7 months)	
Dāṭhika (3 y.)	
Abhaya Vattagāmani (12 y.)	19, 14. 16—20; 20, 18—21.
Mahācōḷi Mahāṭissa (14 y.)	19, 21—22; 20, 22—23.
Coranāga (12 y.)	20, 24.
Tissa (3 y.)	20, 25.
Siva (1 y. 2 m.)	20, 26.
Vaṭṭaka (1 y. 2 m.)	20, 27.
Tissa (1 y. 1 m.)	20, 28.
Niliya (3 m. ²)	20, 29.
Anulā (4 m.)	20, 30.
Kuṭikappattissa (22 y.)	20, 31—35.
Abhaya (38 y.)	21, 1—30.
Mahādāṭhika Nāga (12 y.)	21, 31—33.
Abhaya Āmaṇḍagāmani (9 y. 3 m.)	21, 34—37.
Kapirajānu (3 y.)	21, 38.
Cālābhaya (1 y.)	21, 39—40.
Sivali Revati (4 months)	21, 40—41.
Ilanāga (6 y.)	21, 41—43.
Siva Candamukha (8 y. 7 m.)	21, 44—45.
Tissa Yasalāla (8 y. 7 m. ³)	21, 46.
Subha (6 y.)	21, 47—48.
Vasubha (44 y.)	22, 1—11.
Vaṅkanāṭṭikattissa (8 y.)	22, 12. 27.
Gajābhukagāmani (22 y.)	22, 13—14. 28.
Mahallanāga (6 y.)	22, 15—17. 29.
Bhātutissa (24 y.)	22, 18—22. 30.
Kaniṭṭha-Tissa (18 y.)	22, 23—25. 31.
Khuṭṭjanāga (2 y.)	22, 26. 32. 33.
Kuṭṭjanāga (1 y.)	
Sirināga (19 y.)	22, 34—36.
Abhaya ⁴) (22 y.)	22, 37—38.
Tissa ⁴) (22 y.)	22, 39—46.
Sirināga (3 y.)	22, 46—47.
Vijaya (1 y.)	22, 51.
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Abhaya Meghavappa (13 y.)	22, 55—60.
Jetṭhatissa (10 y.)	22, 61—65.
Mahāsena (27 y.)	22, 66—76.

1) According to the Mahāvamsa: 9 years and 8 months.

2) 6 months according to the Mahāvamsa.

3) According to the Mahāvamsa: 7 years and 8 months.

4) In the Mahāvamsa, Tissa and Abhaya are transposed, and to Abhaya only eight

